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THE
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American Board of Commissioners for Foreign Missions.

Ceylon Mission.

SEMI-ANNUAL STATION REPORTS.

LETTERS in the form of semi-annual reports of their several stations, written in October, have been received from Messrs. Spaulding, Hastings, Green, and Sanders, of this mission, and also from the two native pastors, Messrs. Cornelius and Hunt.

Batticotta and Panditeripo.

Mr. Sanders, though reporting specially for these stations, first mentions two examinations of the village schools, by Mr. Spaulding and himself, in connection with Messrs. Lovell and Snell, native committee. In the spring, they found under instruction 1,376 boys, and 267 girls; and in October, 1,358 boys, and 258 girls. He writes: "While taking the account of our own schools, we have inquired of the teachers respecting the heathen Tamil schools which are within the limits of our several mission stations, and we find that they number 134, with 2,795 pupils. These pupils are all boys. The number approximates to correctness. There are also 13 independent English schools, containing 352 pupils, of whom 62 have been baptized. The Jaffna Native Evangelical Society has three schools, with 70 pupils." Adding the 36 pupils of the Oodooville female boarding school, "we have 4,869 as the number of pupils under instruction within the limits of our mission field; not including two English and three Roman Catholic Tamil schools at Kaits."

Three persons are mentioned as having been received to the church at Panditeripo, and

five at Batticotta. The baptisms for the six months had been, at Panditeripo, one infant and one adult; at Batticotta, five infants and two adults; and one infant at Sangany. Mr. Carroll closed his labors as assistant editor of the Morning Star in May, and Mr. J. R. Arnold, of Oodooville, was appointed his successor. "The circulation of the Star exceeds 600 copies."

The remaining portion of Mr. Sanders's letter, relating to several matters of interest, will be given in full.

Benevolent Societies.

On the 23d of July, the Jaffna Native Evangelical Society held its annual meeting at Batticotta. The attendance was fair and the occasion one of interest. The receipts of the Society for the past year were between forty-four and forty-five pounds sterling. Its field of operation is the island of Valany. It supports a catechist and three schools. The president of the Society, for the current year, is the Rev. M. Cornelius, of Caradive.

Early in September, J. Murdock, Esq., Secretary of the South India Christian School Book Society, passed through Jaffna on his way to Madras. His stay with us was very short, and yet he visited most of our mission stations. He is engaged in a great and good work, and every one who prays for the salvation of

India must wish him abundant success in it. The society of which he is secretary contemplates the furnishing of Christian text-books, both English and Vernacular, for schools, and a literature suitable for the Christian communities which are rapidly forming in Southern India and Ceylon. I greatly rejoice that there is to be a depot of the society's publications in connection with the Jaffna Religious Tract Society's depository.

Diminished Number of Laborers.

Mr. Meigs and Dr. Green have left us, via Madras, for the United States. Within thirteen months, four of our eight missionaries have been providentially removed from us, and the cares and labors which devolve upon those who remain are many and arduous. In my own field, two and a half years ago, there were four missionaries, and, although I have not the charge of all their work, I find about sixty-five bungalows, kitchens, dwelling-houses, chapels, &c., most of which must be covered once in two years, and all of which require yearly repairs. There are fourteen preaching places Sabbath forenoon, and about the same number for the afternoon. The reports and recitations of catechists, the care of the teachers and the schools, the feeding of the flock already gathered, the leading forward of candidates for the church, and the carrying of the gospel to the heathen in a field which has been so recently supplied with four missionaries, is more than the strength of one laborer can meet; and the contrast which must be felt in the villages cannot produce a happy impression. Yet I do not take a desponding view of the work. There is much which appears encouraging and hopeful. Here and there in the villages, there is evidence that influences are at work for good. Some, of whom we had hope, have turned back in the hour of temptation; but the feelings of others have been enlisted, and the cause, as a whole, gathers strength. The gospel

message, which proves a savor of death unto death to many, is the power of God, through the gift of the Spirit, unto eternal life to others.

Dispensary—Medical Books.

Dr. Green, before leaving for Madras on his way to the United States, wrote briefly respecting Panditeripo, as follows:

During the last half year, two members have been added to the Panditeripo church by profession. One member has died, at a very advanced age, and his relatives burned his remains, in opposition, it is stated, to his particular request. The schools have proceeded as usual, save that the enforcement of a small monthly fee from each pupil has reduced the number of attendants.

In the dispensary, preaching and practice has gone on, hand in hand. The number of patients registered for six months is 710; besides which, the assistant at Oodoopitty has attended from 150 to 200. The medical class were examined individually, by a committee of members of the mission, on the first of September, and they have received their certificates. Among the eight members, there was manifest a wide difference in acquirements; but it is hoped that, by continued study for six months or a year longer, all may become useful in their profession.

The work on Anatomy has been printed, with Mr. Hunt's improved type, and numerous illustrative cuts. It is indeed a great advance on the first edition of 1,000. This edition is 4,000. The work on Obstetrics—an edition of 250—was completed in July. It has occupied the intervals of other duties for two years. It is now on sale to native physicians and others, at seventy-two cents the copy.

In a postscript dated at Madras, November 24, Dr. Green states that while detained there, he had prepared two small works, the "House I Live in," (on Anatomy,) and "The Mother and her Child," for the South India Christian School Book Society—"both with illustrative cuts, and both 'seasoned with salt' of Christian truth."

Out-station—Caradive.

Mr. Cornelius, the native pastor at Caradive, reports that "the church members are growing daily in their regard for the Sabbath. During the past twenty-five weeks all the members, with two exceptions, have regularly attended divine service." "It is the testimony of the surrounding heathen, that the Sabbath is delightful and holy with them." A church meeting is held every Friday afternoon, and "on Wednesday night the Christians hold a prayer meeting among themselves, in one of their houses." "The gospel is preached to the heathen not only by the Christians, but one of the teachers and myself visit persons individually and collectively, and scatter the seed in the houses and in the streets. The more the heathen hear gospel truth, and observe the heavenly union of the Christians, the more they hate us. We have not known heretofore, that they would do so. Until recently they have not understood the real strength of Christianity; but they now see that it shakes at once the whole structure of heathenism. They boast that they are the reputed soldiers of Satan, the prince of darkness; however, they fear that their religion will be weakened, as the Christians increase in number and as they are now in process of becoming a distinct community, entirely separate from the heathen. Hence they try their utmost to turn those who are interested in Christianity to their side, and they have actually done so in some instances."

Oodooville.

Mr. Spaulding reports, that within the six months since the first of April, he had baptized three children. One member had been received to the church by letter, and one suspended, and he had "recommended eleven to the care and watch of other churches and pastors,—one woman and ten of the pupils who graduated from the female boarding school. Evening village meetings have been continued, when not interrupted by more public duties, at Allevery, Sangavaly, Kokkoo-ville, and Mallagum. Sometimes, when I have been thus interrupted, these meetings have been held by native assistants. The attendance of adults at these meetings varies from about a dozen to fifty. There is good attention generally, but the bones are very dry and there is no movement." Respecting schools he says: "There are at present five village schools, including the two at the station, with about one hundred boys and forty girls in daily attendance." But one teacher has been taken as a catechist; his succe-

sor soon left for a more favorable opening, "and the third has almost entirely a new set of pupils." "The older and more forward boys, in all my schools, leave for the farm or for other schools. There are fewer girls now than in any year, probably, since 1825. On the whole, this department does not maintain, at this station, its usual interest and encouragement. The old custom, which we have continued from the beginning, of Bible and catechetical instruction on the Sabbath, and on Tuesdays or Fridays in each week, is still continued, as are the meetings of the school teachers and assistants."

The female boarding school continues as it was when the description catalogue was prepared in June last. (See Herald for October, 1857.) Mr. Arnold, the head teacher, having been selected as assistant editor of the Morning Star, Mr. J. Page has taken his place in the school. "Our Sabbath forenoon services at the station, at Allevery and at Kokkoo-ville, are uniformly much as they were a year ago. Our Friday lectures for the church, our monthly meetings for mothers, and my meeting for reading the Bible with the women, immediately after the forenoon service on the Sabbath, are all pretty well attended and interesting."

Batticotta Scholars.

At the close of his report, Mr. Spaulding makes the following statements respecting a class of persons in whom the missionaries feel a deep interest.

The native assistants at this station report fifty-five young men within the limits of this field, including Kokkoo-ville, who have been educated more or less in the Batticotta seminary, exclusive of those employed in our mission. Of these, 37 remain at home, in Jaffna Province, and 17 are abroad. Fourteen are marked by them as "heathen," 32 as "church members," 12 as "excommunicated," 2 as "suspended," 1 as "infidel," 2 as "inclined" (to Christianity), 3 as "well-disposed," and 3 as "unknown."

Another view of their report shows 32 who are or have been members of the church, 36 who attend our preaching places, 24 who go to heathen temples, 13 who go to both, and 27 who never go to heathen temples. In reference to employment, 15 are schoolmasters or teachers, 14 are farmers, 4 are doctors, &c.

These statistics show that more than two-thirds of these men reside in their own villages, or in the district; more than two-thirds have been church members, and only fourteen are faulted on our books. Those in public office are often at home, and their influence is not small in their villages. Intelligence, and a desire for education, are on the increase; these very men, even those of the most hopeless class, are much more easily moved than the impervious minds of the besotted heathen; and those who keep aloof from us, or turn a corner to avoid us, are much more vulnerable than their thick-headed and sensual-hearted neighbors. With the worst construction which can be put on those men and measures, heathenism is a great loser, and Christianity gains a thousand fold by such education.

Tillipally.

Mr. Spaulding reports also with reference to Tillipally, which is under his charge at present:

The four catechists, whose stated labors have been directed to four of the principal villages in this station, have been diligent and faithful in their respective fields. They have each held two services on the Sabbath, and one or more on week days, besides laboring from house to house. The entries in our church records show that four children have been baptized; three have been admitted to the church on profession of their faith, two of whom were baptized at the time; one has been married, who is now in Madras; two have been recommended to other churches, and one excommunicated; and one has died.

We have six village schools at Tillipally, in which there are about 180 boys and 20 girls. The masters are all members of our church, the boys pay (as at other stations) the one-half penny a month promptly, and the pupils make commendable progress in their studies. The influence of these schools, in connection with the catechists, is all in the

right direction and good, though there is little progress.

The catechists of this station report the names of sixty-three young men, besides those employed in mission service, who have received more or less education at Batticotta. Forty-five of these remain in Jaffna Province, of whom only eight are members of the church, and there are but twelve who *never* go to heathen temples. "Thirty-four go to heathen temples, twenty-eight attend our preaching places occasionally, twenty-four seldom or never attend." Twelve are marked as "opposed" to Christianity and twenty-three as "indifferent." Fifteen of these were in the two youngest classes when the seminary was discontinued, and both they and their parents were greatly disappointed. Mr. Spaulding remarks: "Whatever may be the feelings of these young men, for or against Christianity, they can never again have (no, not even those marked 'opposed') that superstitious reverence for their gods and for heathenism which their parents taught them when children, and which the uneducated masses still retain." At the close of his report he says:

In reference to preaching, and visiting from house to house, I have done very little at this station: nor have I any expectation, at present, of increasing my "oral preaching" of the gospel so as to "disciple" all these 40,000 people now under my charge. O when will the American churches, when will the American Board, when will the Prudential Committee, and when will the sons and daughters of Zion, wake up in obedience to the great command of Jesus Christ, to "disciple all nations," as the great object and duty of life? "Ye are my friends, if ye do whatsoever I command you."

Chavagacherry.

Mr. Hastings' report, from Chavagacherry, is as follows:

Our work at this station has, with very little variation, been prosecuted as in former months. The catechists and other assistants have been able to remain at their several posts, and labor with but little interruption from sickness. Regular meetings on the Sabbath have been continued, with about the same attend-

ance as last year during the dry season, but evening meetings have not been as frequent, or as well attended.

The several catechists report some individuals in their respective fields who manifest interest in the truth; yet, with the exception of a few persons near Usan, I have seen none who appeared to me to be earnest and sincere inquirers. There is a willingness on the part of many to hear what we have to say; some are ready to admit the truth and claims of Christianity; but it is not our privilege often to hear the question earnestly asked, What shall I do to be saved?

The catechist at Usan speaks very encouragingly of three or four persons in his field, who are reading the Bible with much apparent interest. The two men received to the church last year, from that quarter, manifest a good degree of earnestness in making known the truths of Christianity, so far as they are able, to their relatives and neighbors; and their labors seem to be blessed. The cases of apparent interest are chiefly in their village and its vicinity. The mother of one of these men was received to the church in July, having been instructed principally by her son.

Mr. Hunt, the native pastor at Chavagacherry, also sends a report, in which he refers to the individual mentioned by Mr. Hastings as having united with the church, giving a few more particulars respecting her, and in regard to the religious condition of that field. He writes:

Recently we have been called to the painful duty of suspending a member from our church. In July we admitted a female to church membership. She is the mother of Sinnacooty, who was received last year, and he, under God, was the chief instrument in leading her to Christ. Her eldest son has been a kind of Hindoo devotee, staying at home and attending to his work, but refraining from marriage, accumulating money and eating rice, until recently. Notwithstanding his influence, she heard the truth from her younger son, believed it, and

made a public profession of her faith. She is the third person called, in that village, Mohammaly, and she is called at the eleventh hour, being now about sixty years old. The Spirit of the Lord, as we believe, is working in that village. Both in that and another village, about three quarters of a mile south, there are a number of inquirers. A few meetings which we held in those villages a week ago, appeared to me altogether as inquiry meetings. The most important feature respecting the interest there is, that the chief laborers are the Christians of the village. One of them seems to be peculiarly fitted for the work, and engages in it with earnestness.

There are some hopeful persons around the station also, whose convictions appear to be fully on the Christian side, and who desire salvation through Christ; but this being a land of clouds without rain, we do well, generally, to say little about persons until they actually come forward and join themselves to the people of God.

Madura Mission.—India.

PASUMALIE.

LETTER FROM MR. TRACY, OCTOBER 27, 1857.

MR. TRACY, in the opening of his letter, alludes to the fears, and excitements, and rumors which had been around them, in connection with the mutiny at the north; to threats of some of the baser sort of Moham-medans, before the festival of the Mohurram, that they would soon murder all the Christians in Madura and make an end of Christianity there; and to the quiet manner in which all such excitements and fears had passed away.

Additions to the Church—Seminary.

Recurring then to his missionary work, he gives, first, a gratifying account of the pupils under his care, particularly of the catechists who are pursuing a brief course of study at the seminary.

Since I wrote before, I have been permitted to admit to the church five persons on profession of faith, four of whom were

members of the third class in the seminary. The remaining one is the wife of Eames, one of the seminary teachers.

The boys of the class which last entered the seminary are most of them small, and none of them are members of the church; but their general conduct and their attention to study are good. All the members of the first class, all but two of the second, four of the third, and all of the preparandi class are members of the church. In the early part of the present session, I had some fear that two of the church members had been guilty of immoral conduct, but on a careful examination I could find no proof that this was so. The other members are, I think, walking consistently, as the children of God.

With the catechists who are now studying here, I am much pleased. They appear to be truly pious, and are making diligent improvement of their present privileges. I have endeavored to select such a course of study for them, during the year of their stay in the seminary, as shall be practically useful to them in their work among the people. The course embraces Grammar, Geography, Church History, Evidences of Christianity, Wayland's Moral Science, Hopkins's Manual of Theology, Crisp on the Ministry, lectures on the preparation of sermons, lectures on pastoral duties and conduct, the preparation of skeletons and sermons for criticism, and the study of various portions of the Bible. In the latter, they have already gone very carefully over the Epistles to the Galatians and Romans, and through most of the Gospel by John. In continuance of this Bible course, I hope they may be able to study, before leaving, the Epistle to the Hebrews and the Revelation, in the New Testament, with the prophecy of Isaiah, and perhaps some other portions of the Old Testament. Besides the preparation of skeletons and sermons weekly, for criticism, they preach in the seminary on Sabbath afternoon, in turn with the teachers, and during the week

I spend one evening in free conversation with them, on questions and topics suggested by themselves. We should like to do much more than this for them, but this is probably all that we shall be able to accomplish in the limited time they are to remain with us. Even this course, brief and imperfect as it is, will, it is believed, be of much service to them in the prosecution of their future labors. As none of them are acquainted with English, their studies are, of course, all in Tamil.

Mr. Tracy speaks of having suffered considerably of late, from ill health, and dwells upon the importance of having a physician connected with the mission, expressing the strong hope that one will be sent soon. Other reinforcements also are needed. "Our field," he writes, "was never more open, never promised a more abundant harvest, and every reaper may expect soon to fill his arms with sheaves of precious grain. May the Lord of the harvest send forth more laborers into his harvest."

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#### TIRUMUNGALUM.

LETTER FROM MR. HERRICK, NOVEMBER  
9, 1857.

In this letter Mr. Herrick makes some report of his labors, and of the state of things in his field. "When at home," he says, "it is my uniform custom to preach in the church here Sabbath mornings, and in a neighboring village in the afternoon, a catechist preaching here. On week days I usually go, morning and evening, into the streets of Tirumungalum, or to other villages in the vicinity, to proclaim the truth; and often attend meetings in the evening in the little Christian village near, or in the house of the Christian weaver living just across the road from our house. I have been able to make one or more short tours almost every month, for the purpose of visiting my village congregations and preaching to the people generally." Recently, by a "comparatively light attack of sickness," he had been hindered more "than by any similar cause for twenty-five years."

#### *New Congregation.*

Three months ago, I received a congregation of five families, in a village twenty miles west of here, belonging to

the Usalamputty district. I was well pleased with my visit. As there was no suitable building at our disposal, we held a meeting in the open air, having the advantage of bright moonlight. The families proposing to join us, sat together near me and the catechist, while several of their neighbors seated themselves at a little greater distance. I was interested to find that one of the men, with his wife, had formerly been members of the congregation at Paloor, and that most of the others had relatives belonging to that congregation. On this account, they had more knowledge of Christianity than it is usual for persons to possess on first becoming connected with us. Their appearance indicated sincerity, and I trust they may not only stand firm, but increase in numbers. One man and his wife, with five or six other young men, have recently been added to another of the Usalamputty congregations.

The number of people in the little Christian village at this place, has increased considerably within a few months. Most of those newly come, are relatives of the former inhabitants of the village. Several are from Virathaputty, where we formerly had a congregation. They were not, however, members of that congregation. The village has now nearly thirty houses. Most of the people are circumspect in their conduct, and regular in their attendance at meeting on the Sabbath. They have great advantages, not enjoyed by those in the more distant villages, and improve them well. They attend meetings and study the Bible with much apparent pleasure, and are making rapid progress in Christian knowledge. Mrs. Herrick holds a weekly meeting for the benefit of the women, at which from twenty to thirty are usually present. Mr. Winfred has received two new congregations within a few months.

#### *Schools—Additions to the Church.*

My village schools are four in number, each having from twelve to fifteen pupils, who are making pretty good progress in

study. At the commencement of the year, nineteen boys were received to the boarding school here, from the school in Tirupuvanum. In June, fifteen were removed to the seminary. Two or three have left irregularly, and five new boys have been received. The present number is twenty-three. The school will be discontinued at the end of next month.

At our communion season in August, a man and a woman were admitted to the church. The man formerly lived in this village, a little distance from the mission premises, but for four or five years has lived in the Christian village above mentioned. The woman is wife of the weaver before alluded to, and is one of our most exemplary Christians. The first Sabbath of the present month, three persons were received to the church. One is a domestic in our family, another is at present teacher of our boarding school, and the other, a young man twenty years of age, is a member of a village congregation. I have rarely examined a candidate giving evidence of so clear an understanding of the leading doctrines of the New Testament. His father, a man of much stability, was received to the church in the early part of the year. May they let their light shine.

#### *Ahmednuggur Mission.—India.*

LETTER FROM MR. BALLANTINE, DECEMBER 1, 1857.

#### *Native Preachers Licensed—Baptisms.*

At a meeting of this mission, November 25, two individuals, Maroottee and Vishnootunt, after due examination, were licensed to preach the gospel. The next day Vishnootunt was married to "a nice young woman, a pupil in Mrs. Ballantine's school, and a member of the church." Other pleasing intelligence is also communicated. Mr. Ballantine writes:

I am happy to say that our work is still progressing in the villages around us. Two weeks ago I left home with Mr. Harding, to visit a few villages from fif-

teen to twenty miles distant, in what we call our first northern field. We spent the Sabbath (November 22d) at Wambooree, a large town containing 5,000 inhabitants, where we have a school. There I baptized four persons. Three of them are young men who are preparing to be teachers or catechists,—two have been attending the school for catechists in Ahmednuggur for some time. The fourth is a man of middle age, afflicted with the leprosy, but very intelligent.

There was considerable interest manifested at Wambooree on the occasion, and others expressed a desire to be received to the church. The teacher mentioned four, particularly, who wished to be admitted, and I hope that the interest will increase. There is a strong party opposed to the truth. The parents of two of the young men who were baptized, were very much opposed to their receiving that ordinance. The mother of one of them came forward when I was administering the rite, and said to her son, 'You must not be baptized;'—and, taking hold of him, endeavored to remove him by violence. The native assistant, Vishnoopunt, who went with me, rose, and gently loosening her hold on her son, asked her to step one side a moment, when the young man came forward to his place again, and was baptized. The mother, seeing that the baptism had been performed, immediately sat down and remained quiet till the meeting closed. The services were held in the open air, before the door of the house of the school teacher (as we have no chapel in the place), and a large number of the people were present. All listened with apparent interest to the preaching of the word. It was very pleasant to receive these first fruits of Wambooree to Christ. On the next day I baptized an old man just on the brink of the grave, at Shingvay. He had been all his life a great worshiper of idols, but he gave up his whole stock of idols and sacred stones to us, saying that

they could do him no good. It was affecting to see this man, just ready to drop into the grave, taking upon himself the vows of the Lord, entering into covenant with the Savior, declaring that Jesus only could save, and casting away all his former gods as unworthy of confidence. He was very anxious to be known as a Christian before he died; and I am told the chief men of the village are much annoyed that he should have given up his gods, to which they had always shown so much respect for his sake.

### *The Mutiny.*

The Bheels, a race of robbers, have risen in some parts of this district, and every few days we hear of some village plundered by them. Troops have been in pursuit of them for some time, but they do not come up with them. This state of things renders it unsafe for us to travel much in the directions in which they have shown themselves, and as they are most numerous on the outskirts of Mr. Barker's and Mr. Fairbanks's fields, it may not be altogether prudent for these brethren to take their families to those fields at present. We long to see quiet restored again to this country. The English seem to be gaining important victories over the rebels in Oude, and large districts around Delhi have been quieted and are now paying the revenue regularly, to the English government. The forces of the rebels seem to be very much afraid of the British troops, and do not venture to face them on open ground, even when the British are far inferior in point of numbers.

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### Northern Armenian Mission.—Turkey.

#### CONSTANTINOPLE.

LETTER FROM MR. BLISS, DECEMBER 10,  
1857.

#### *The Methodist Mission to Bulgaria.*

In this letter Mr. Bliss does not speak of our own missionary operations, but respect-

ing those of the brethren who have been sent out by the Methodist Episcopal Church to commence the new mission in Bulgaria. He says: "In the letter of introduction brought to us from the Rev. Dr. Durbin, by Rev. Messrs. Prettyman and Long, the recently arrived Methodist missionaries for Bulgaria, the request was made that, if possible, some one of our number would accompany them to their field of labor, and assist in determining the place of their first location. It fell to my lot to perform this duty. Our journey was one of mere exploration and very brief, still some notice of its incidents and results may not be unacceptable. I regret that I have been unavoidably prevented from giving them to you at an earlier day."

#### *Tour of Exploration—Varna.*

We left Constantinople, in the Austrian steamer, on Wednesday, October 21st, at 1 o'clock P. M., and reached Varna, our first stopping place, early the next morning. This city had been spoken of as a suitable place for a first station in the new mission, but it was thought that the unhealthiness of the climate would be a decisive objection. Inquiries made on the spot, however, convinced us that this objection does not exist, and that, with the exception perhaps of one corner of the town, in the Turkish quarter, bordering on a fresh water lake, where fever does sometimes prevail, though not badly even there, this should not be regarded as an unhealthy city. It was even said to be made a health retreat by the inhabitants of adjacent towns.

Varna is a place of continually increasing commercial importance. It has now, almost daily steam communication with Constantinople. The trade and travel between the capital and the greater part of Bulgaria passes through it, and being the terminus of one of the projected railroads connecting the Danube with the Black Sea, it bids fair to enjoy a permanent prosperity. As is natural in a small commercial town, there prevails here a good degree of freedom of opinion, and familiarity of intercourse between members of different communities. An English and a Prussian consul

reside here, both Protestants. Mr. Bennet, the present acting English consul, a son of the former chaplain at Constantinople, showed us every possible attention, and did much to facilitate our inquiries. Other foreign Protestants are found also in the place, so that a few Sabbaths before our arrival, a passing Scotch clergyman gathered an audience of thirteen.

The number of Bulgarians in Varna is small. They are chiefly families of merchants, who have come down from Shumla and Tirnova, for purposes of trade. There are, however, many Bulgarians in the adjacent villages, to whom a missionary could have ready access, both at their own homes and in the city, to which they resort in the warm months for the purpose of procuring employment as gardeners and day laborers. It had been apprehended that our brethren would have much difficulty in finding persons speaking both Bulgarian and English, to act as teachers and interpreters, but no such difficulty exists. In fact, the first person who met us on the wharf at Varna, was a Bulgarian speaking English fluently, and whom we might have engaged at once as an interpreter, had we needed him.

#### *The Bulgarian People.*

One day proving sufficient to complete our inquiries in regard to this place, we started the next morning for Shumla, distant eighteen hours, or fifty-four miles, in the interior. Our road lay through a beautiful country, reminding us, after we had proceeded a little distance from the sea, now of the rich prairie land, and now of the oak openings of the western part of our own country. The soil also was well cultivated, for Turkey, and the substantial results of this cultivation appeared in the numerous and long trains of wagons which we met carrying loads of wheat to Varna. In the course of the eighteen hours, we counted nearly a thousand. A large proportion of the drivers of these wagons were Bulgarians, men of short, erect stature, coarsely, but

neatly clad, manly, and at the same time modest in their bearing, turning up honest, sedate faces to us, as they respectfully responded to our salutations; and faces withal that seemed to bear testimony to the native intelligence of their owners. We lodged, Friday night, in the house of a Bulgarian peasant—an abode of poverty—and yet, with its well swept earth floor, and lime plastered walls of stainless white, it was a model of wholesome cleanliness; and all along the road we were struck with the remarkably neat appearance of the dwelling-houses. The streets of the towns and villages had about the usual amount of filth, but over the well built wall or fence, we could see, as we rode along, well kept yards and gardens, surrounding nice little white cottages, with their walls covered with clusters of grapes and fruits hung up for drying, all presenting a most pleasing aspect.

#### *Shumla.*

We reached Shumla Saturday afternoon, and remained till Tuesday morning. The population of this city is reckoned at 40,000; of whom 30,000 are Turks, 8,000 Bulgarians, and 1,000 each, Armenians and Jews. In the adjacent villages there is also a large Bulgarian population. The climate of the city is favorable to health, and the necessities of life are abundant and cheap. The Bulgarians here are much interested in education. They have a gymnasium with 150 pupils, a girls' school of about the same size, and two other primary schools, making the whole number of pupils 700. They have also a reading-room, well stocked with newspapers in the various Slavonic tongues. The Greek influence here is small. The Bishop is almost the only Greek residing in the place, and his conduct is so scandalous that the people have no respect for him, and very little intercourse with him. We made the acquaintance of the teachers and directors of the above mentioned schools, and also of the chor-

bajee, or head-man of the Bulgarian community. One of the teachers is a Serbian by birth, speaks English, and readily promised to give the missionaries instruction in Bulgarian, should they take up their abode in Shumla.

#### *An Opposer.*

It happened that a Greek from Constantinople was present when we called upon the chorbajee. This man at once suspected our errand, and while professing strong approbation of our plans, so far as respected education and the circulation of the Scriptures, warned us very strongly against any attempts at proselyting. We "might be sure that we should not make one Protestant in Shumla; the Bishop would not allow it." The Bulgarians in the room remained silent, for the most part, during the conversation, but as we left, the chorbajee sent a messenger after us, begging that we would call again when the Greek would not be present; adding that he himself did not sympathize in what had been said by him, though in his presence he could not express his own sentiments freely. At a subsequent interview, he was most cordial in expressing his gratitude for the interest taken in his nation by American Christians, and assured the missionaries of a hearty welcome, and of his readiness to do all in his power for their aid and comfort.

#### *Rasgrad.*

From Shumla we went on to Rustchuk, on the Danube, twenty-two hours (sixty-six miles) distant. We made the journey in two days, passing the intervening night at Rasgrad, a town of almost twelve thousand inhabitants—four-fifths Turks, and one-fifth Bulgarians. These last have a school of one hundred scholars. In the adjoining district are one hundred and twenty Turkish and forty Bulgarian villages; but of these only four have churches or schools. This part of Bulgaria has suffered much from the ravages of war. Three times, within

the memory of men now living, has the desolating storm swept over it, scattering families, and laying whole towns and villages level with the dust. But it is a rich country, and these losses are soon repaired. We found, at Rasgrad, a very intelligent young Bulgarian, once a teacher of the school there, but now devoting himself to literary pursuits. He has published some brief treatises—one on agriculture. He entered warmly into the question of education, and the social elevation of his people, and testified to the little hold the Greek clergy have on them. The people of Rasgrad never see their Bishop, who resides at Rustchuk, except once in three years, when he comes round to collect three and a half piasters of each person. The circulation of the Scriptures is much opposed by this ecclesiastic, but the people pay no regard to his prohibitions.

#### *Rustchuk.*

The first view of Rustchuk, as we approached it the next afternoon, was very fine. It burst at once upon us, as we came to the top of an overhanging hill—a city of extended gardens—while far around spread the broad, rich valley of the Danube, the river itself running through it like a wide belt of silver, and reaching on as far as the eye could see, and till it seemed lost in the sky. Rustchuk is a fortified city of about the same size as Shumla, and of about the same number of Bulgarians. Here we found Bulgarian schools, also; but there seemed to be little of that public interest and zeal for their prosperity which had so much pleased us at Shumla. Though situated upon the banks of the Danube, the city has a good reputation for healthfulness. Mr. Kalisch, the Prussian consul, strongly urged the importance of a vigorous prosecution of Protestant missions among the Bulgarians, lest the Papal emissaries already among them should get the start. He counseled the occupation of Tirnova, Sophia and Widdin, even before Rustchuk, although

naturally desirous of having missionaries in the city where he himself resides.

#### *Locations chosen.*

But, all things considered, Messrs. Prettyman and Long decided that the choice of their location lay between Varna and Shumla—Varna, as a place of easy access, and affording a good base for operations in the interior, and Shumla, as presenting great facilities for the acquisition of the language, and for commencing operations in an unusually interesting and hopeful community. The final decision was, that for the sake of securing the advantages of both places, and in the hope of each being speedily joined by associates from America, they should separate, Mr. Prettyman establishing himself at Varna, and Mr. Long at Shumla. From Rustchuk we returned to Constantinople by the Danube, and after rather a severe experience of Black Sea storms, reached home in safety, Monday, November 2. The following week, the two families left us for their respective homes.

#### *Concluding Remarks.*

We enjoyed very much the society of these beloved Christian friends while with us, and have great confidence that they will prove themselves earnest and successful workers in the field to which the Lord has called them. We most sincerely hope, that the Methodist church will follow up with vigor the mission it has now so well begun. In the western part of Bulgaria are much larger communities than in the cities we visited. There, too, are large towns and villages composed of Bulgarians alone. It is a great field, and will yield rich returns. All the Bulgarians whom we saw, used the Turkish language as well as their own; but in those more remote parts, it is said that the Bulgarian alone is spoken by the greater portion of the people.

This, my first acquaintance with the Bulgarians, has given me a very favor-

able opinion of them. Others have expressed a different estimate, but I should be inclined to rank them before the Armenians in native intelligence and cultivation. Certainly a higher degree of civilization prevails among them than among the Armenians of Asia Minor. They have better homes, better vehicles, better instruments of husbandry. Wherever we went, we found much to remind us that we were in Europe, and not in Asia. Our road was skirted, all the way from Varna to Rustchuk, by the posts and wires of the telegraph. Every town had its telegraph station and corps of operators—French, English and Polish gentlemen. More than once, through the unsolicited kindness of these friends, our approach to a stopping place was announced by the magnetic wire, and we found lodgings made ready against our coming. This, to me, was quite a strange feature of missionary traveling, very unlike my experience in Asia Minor.

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CESAREA.

LETTER FROM MR. LEONARD, NOVEMBER
17, 1857.

Journey to Cesarea.

MR. and MRS. LEONARD sailed from Boston July 7, and "on the 30th of October descended into the arid and dusty plain of Cesarea, in the centre of Asia Minor, and entered the walls of the city which is to be" their "future home." They left Constantinople Wednesday, October 7, by the Trebizond steamer, for Samsoon, where they arrived Friday morning. Here they were met by Mr. Farnsworth, who had come from Cesarea to accompany them on their land journey of 240 miles, "on the backs of mules and horses," through Marsovan, Chorum and Yozgat, to Cesarea. They were cordially invited to the British Consulate, where they spent the Sabbath, and then started on their way.

Marsovan and Yozgat.

On the fourth day from Samsoon we reached Marsovan, surrounded by its green vineyards, in which the citizens were industriously gathering grapes. The members of the church here are in-

deed as sheep without a shepherd. Since Mr. Bliss left, they have fallen into many troubles, and the sacrament has not been administered to them for more than two years. Mr. Farnsworth thought it best to remain over the Sabbath, and strengthen their hearts. The brethren were greatly delighted with our visit, and kissing our hands when we left, they escorted us out of the city, some on horses, some on donkeys, and some on foot, making a most animated scene.

Five days' ride brought us to Yozgat. Here no church has been formed as yet, but a good work has been commenced and it is a hopeful field. The brethren, hearing of our approach, came out to meet us, running their horses, and apparently overjoyed. Mr. Farnsworth preached on the Sabbath, to an attentive congregation of one hundred and twenty persons. I spoke a few words through an interpreter; but the word of God was like "a fire shut up in my bones." The people are impatient for a missionary, and declared that if I *half* knew Turkish, they would not let me go.

With due formalities we called upon the Pasha, who received us cordially, and of his own accord added another horseman as our guard, with orders to command ten armed footmen from the villages beyond, in defence against marauders. Yozgat is situated on high land, and with its gardens and tiled houses, having windows opening to the street, more resembles a New England village than any place I have yet seen in Turkey. The people also are bright, neat and enterprising.

For the first hundred miles from the Black Sea, we found something to remind us continually of home. Among the trees were the oak, pine, poplar, pear, beech and olive. We noticed also the eagle, the hawk, the crow, the partridge, and even the little wren. Of familiar flowers, we plucked from the roadside the pink, mallows, clover, and several other species. But as we proceeded farther south, the mountains and plains be-

gan to assume a more barren aspect, and there was little to relieve the monotony of travel, except as we passed a threshing floor, or some shepherd tending his sheep and goats, or perchance discovered some signs of robbers in the distance.

Cesarea.

At the distance of an hour's ride from Cesarea, we were met by the brethren, extending our company to a cavalcade of more than twenty horses, and attracting the gaze of bystanders as we entered the city. This parade Mr. Farnsworth suffered the more willingly, because our enemies had reported that he had fled, and his work was ended; while he was, in fact, bringing two missionaries and two helpers to his aid. The triumphing of the wicked is short. Such fugitives they will not desire again.

Turkish only is spoken here. I began the study of the language when I began the inland journey, talking with the muleteers, and occasionally looking into Dr. Riggs' Grammar, which I carried in my saddle-bags.

The new chapel has been filled with a congregation of more than two hundred attentive hearers. The Sabbath school, composed of old and young, has the same appearance, and the same *hum* of mingled voices, which a Sabbath school in America has. It is pleasant to hear the familiar tones of Lenox, Old Hundred, and Dundee, from such an assembly, in their "own tongue wherein they were born." Verily, "Out of the mouth of babes and sucklings thou hast perfected praise." At the monthly concert, the next Monday after our arrival, I gathered up Turkish enough to present the salutations of the American churches, and to say that "*God is love.*" But it is painful to think of waiting months before I can begin to preach.

KHARPOOT.

LETTER FROM MR. WHEELER, NOVEMBER 21, 1857.

MR. WHEELER reached Kharpoot on the

31st of July last, and in this, his first letter to the Missionary House after his arrival, he alludes to various incidents of his journey, and says he has been happy to find the language so easy of acquisition that he had been able, most of the time since reaching Kharpoot, to take some part in the Sabbath services. He then proceeds to speak of a tour, by himself and Mr. Dunmore, on which they were absent seventeen days, and visited some of their most distant outposts. They left Kharpoot October 22, and spent the first night at a village where the hospitalities of their host "derived their chief value from the hearty good will." On the second day, which was cold and rainy, he says: "We entered the mountains, and at night reached a village where I had my first experience of Koordish hospitality. And when again I am cold, wet, hungry and weary, may I feel the heat of another such blazing fire, partake of fare as generous, and lie down to rest upon a bed as soft, as those furnished by our Koordish host. Here our character as missionaries was well known, and both Turks and Koords, of whom there were several present, guests like ourselves, were free to converse upon the claims of the gospel."

Choonkoosh—Unfriendly Reception.

The next day, traveling through a region peculiarly wild, we reached Choonkoosh, a village of some 500 Armenian and 200 Turkish houses. Near the village is a monastery, and, knowing the hostility of the ecclesiastics, we were prepared for opposition, but not for the reception actually given us.

The Armenians far out-numbering the Turks, and that too in a wild region so far from the central authority, are with difficulty controlled by them; and it was only after great effort, and a delay of three hours, that the governor succeeded in securing us a room in a distant part of the town. But even this hard-earned retreat was not to be held in peace. An excited crowd of men, women and children gathered before the door and forbade our entering, even using violence to get possession of the key which had been given us. An hour's parleying doing no good, in despair we mounted our horses, hoping to find our way again to the governor's house. No one would

act as our guide, or even loan us a lantern to aid in our search, and the prospect before us was far from pleasing. The rain was falling in torrents, and the darkness could be "felt," at least in the narrow, crooked and miry streets of a filthy Turkish town.

But just then the old virago, the mistress of the house, either afraid to hear again from the governor, or so far relenting, said that we might occupy an open room in another part of the house, but with the added condition that we should leave in the morning. So she dismissed her mob and we our fears, and lay down to rest upon the floor of earth. News had just come of a robbery and murder upon the road over which we had that day passed, and we knew that many around us would gladly see us in the place of the murdered man, but, trusting in Him who had guided us thither, we slept soundly till the dawn. The early morning found our hostess, true to her promise, bidding us begone from her house.

We again went to the governor, who, summoning another Armenian, bade him provide us with entertainment, but instead of obeying, he boldly threatened to beat us upon the first good opportunity. This insult roused the Koordish temper of the governor, who ordered the man to be imprisoned and kept in chains twenty days.

Preaching in the Market Place.

A place being at last secured, we went to the market, which, though it was the Sabbath, was even more thronged than on other days, and passing from place to place, read the gospel and conversed with different groups of men.

A few listened attentively, saying that we taught the truth; others said, Nay, they deceive the people. I was particularly interested in one old man, who appeared to eat every word, and who, when others opposed, asked why they did so, saying, These are the words of Jesus and we ought to receive them. Before

we left, an audience of forty or more listened quietly to the reading of the Scriptures for an hour in the market place. On returning to our room, we were met by an Armenian priest who inquired whether the gospel taught us to do good or evil to men; and from him we then first learned, that in his fit of anger, and to punish them for their ill treatment of us, the governor had sent four others to keep company with the man who threatened to beat us.

The priest had come to intercede for them, assuring us that they were very penitent. We visited the prison, and found them so much so at least as to listen very meekly to a little good advice and instruction; an illustration of the good effects of law in disciplining men for the gospel. Upon our requesting it, the governor at once released the five men, they promising to do better in the future. And we think they will hereafter be careful how they indulge in similar outrages. Upon the whole we were encouraged by the state of things in Choonkoosh. Even now there are men there who, did they not fear persecution, would avow their desire for the truth. They need to hear the gospel, and so soon as we find a suitable man we shall occupy the place.

The travelers now crossed the mountains at the East, and proceeded to Diarbekir, to attend the annual meeting of the Assyrian mission; and on the Sabbath "had the pleasure of hearing Mr. Marsh preach in Arabic, at Cutterbul, to forty persons whom he called the 'obliging audience' because of their willingness to hear the gospel in either of the four languages, Arabic, Armenian, Turkish or Koordish. Judging from the present confusion of tongues in Diarbekir, it would seem quite evident that the ancient Babel was near. I heard a boy using three languages in the same breath."

Egil.

We left on Monday, and at evening reached Egil, a town of about eight hundred houses, eight hours to the north of Diarbekir. The town is built upon a lofty and ragged height, surrounded by scenes of the wildest magnificence and

the most romantic beauty. The road to the north-west, after winding for several hundred feet down the precipitous mountain side, leads for several miles between towering cliffs, often rising from four hundred to six hundred feet on either hand, their remarkably regular formation, often wrought into successive pillars and capitals, requiring no strong effort of imagination to make one feel that he is passing between a splendid array of royal palaces. The people of Egil are as wild as the scenery about them. War between rival clans is no uncommon thing, and in an encounter not many months since, one of the chiefs lost his life. Upon our departure, the governor sent an armed guard to attend us to the next town; but thinking that his character was well indicated by a shield which he had fastened upon his *back*, and that in time of danger we might as well trust to our own heels as to his, we declined his services.

The next night was spent at Palu Maden, a town of eleven houses, where they found Greeks working a copper mine, and "had an example of Greek ignorance and superstition." Passing on towards Palu, seven hours distant, a city of twelve hundred houses and one of their out-stations, Mr. Wheeler says, "Our road was, in some parts, the worst I have seen even in Turkey; and, as we toiled up and down the steep and rugged mountain sides, it was some relief to remember that we were traveling not by the *mile* but by the *hour*."

The Helper, Kevork.

Kevork, a converted priest, who is one of our native helpers, had spent two months in Palu, acting out his character as a son of thunder, much to the annoyance of his former friends and companions, the priests and vartabeds. His performing the marriage ceremony in one case had caused them especial vexation. A couple being engaged to be married, and it not being lawful to perform the ceremony during a fast, the man, according to frequent custom, had taken the woman to his house, lest, in the meantime, some more fortunate rival

should outbid him. The fast being over, a quarrel arose between two priests for the privilege of getting the marriage fee, when a vartabed, being called in to settle their rival claims, decided that there was a relationship between the parties and that they could not be married at all, except after paying a round sum for the privilege. The man, having in vain protested against this decision, called upon Kevork, who at once performed the ceremony.

Our place of entertainment being assigned in a room adjoining the Armenian school, the priests, after a vain effort to dislodge us, removed the school to another place, to keep the children away from us. And they have reason to fear, for their craft is in danger from the spread of the truth. As one proof of this, twelve men in the place have purchased either the whole Bible or the New Testament.

Another Helper and his Wife.

We remained at Palu till Friday morning, hoping then to start early and reach Kharpoot on that day; but, by the tardy movements of our muleteer, and by the rain and mud, we were detained so long that we only reached an Armenian village upon the western bank of the Euphrates, six hours distant from Palu. But here we felt amply repaid for the providential detention, and thought we saw the purpose of it. The simple minded villagers received us with the greatest cordiality, and provided straw and provender for our horses and food for ourselves; and in the evening, twelve men, one half the heads of families in the village, came to our room and listened for an hour or more to the preaching of the gospel.

The next day we visited Haboosie and Ichmeh. At Haboosie we saw the advantage of Bedros' (our native helper) having his wife with him. Though not herself a pious woman, she goes from house to house preaching the truth, and the Armenian priest complains that she

is turning away all his women from the faith, and that they do not give him money as they used to do. We reached Kharpoat at noon, glad again to see our home.

Changed Conduct of the People.

You perceive that I speak of none of those pleasing manifestations of interest which Mr. Dunmore has mentioned in some of his recent letters. So far were we from being invited to preach in the churches, that, in most places, we could not with safety have attempted to do so. Instead of greeting us with a hearty welcome, the mass of the people appeared to shun us, or to be careless about us and the truth we preached. In some cases there was the most decided hostility. This was particularly true of the ecclesiastics, who did all in their power to keep the people away from us. In one case, at Haboosie, they went upon the roof of a house and threw dirt upon the heads of some who were listening to us.

In Ichmeh, the priest inquired of the people why they allowed us to enter their churches at all, and urged them to keep us out. The occasion of this was a quiet visit which we made to their church, at the time of their morning service.

A few months since, several of the vartabeds in this field were recalled by the patriarch, and, for a time, the people were left comparatively free from ecclesiastical influence. It was then, when they were free to act out their own better impulses, that, in several of their villages, they permitted Mr. Dunmore to preach in their churches. But soon the places of the recalled vartabeds were filled by others, who are now all the more watchful and violent against the truth, because their churches have thus been entered, and their influence with the people endangered by so public a proclamation of the gospel.

Encouragements still Appear.

But while this fact is in some respects

discouraging, other things give us great encouragement. It is no slight thing, that in this centre of Asiatic Turkey, this centre, too, of spiritual darkness, and, not long since, of ecclesiastical despotism, Protestant missionaries now live in peace and freely preach the gospel, not only to nominal Christians, but even to the followers of the false prophet. It is no small thing that Bibles and other Christian books are publicly sold and read, that hundreds of persons, braving the wrath of the ecclesiastics, listen to the gospel, while scores are sitting at the feet of Jesus and learning of him, and other scores, like Nicodemus, coming under cover of night to ask the way of life.

The want of suitably educated native helpers, to reside in many villages and towns, and instruct those who would gladly learn, is spoken of as a great hinderance in the work.

To meet the present pressing want, we recently called together such of our helpers as could be temporarily spared from their work, to spend a few weeks in Biblical study. Upon the Sabbath they went to the villages near and preached to the people. We have now again dismissed them to their work.

Looking at our work as a whole, the prospect is highly encouraging. The little church in this city appears to be strong in faith, and willing to make sacrifices for the truth. I hardly need say, that in the absence of female missionaries, oriental ideas of propriety have hitherto allowed but little missionary work to be done among the females. Yet, among them, there is much to encourage us. Two are members of the church, and we hope that two or three others are Christians. From six to ten usually attend the weekly female prayer meeting, and as many as sixteen have been present at one time. One of our schools in the city is in successful operation; the want of a good teacher makes the other less encouraging. For both of these schools, as well as the Sabbath services and the three evening meetings,

held weekly, the members of the church pay all the expense for fuel and lights. By leading them thus early to bear a part of these pecuniary burdens, we hope to teach them a lesson of self-reliance, and thus to make Christian instruction here the sooner independent of foreign aid.

Micronesia Mission.

JOURNAL OF DR. PIERSON, ON HIS VOYAGE FROM THE SANDWICH ISLANDS.

SOME account of the very interesting circumstances under which Dr. and Mrs. Pierson sailed from Honolulu, may be found in the *Missionary Herald* for September, 1855; and the announcement of his arrival at Strong's Island, in the *Herald* for October, 1856. It was then stated, that letters from other missionaries alluded to the cheering character of his report respecting islands which he had visited on his way, but that no communication from him had been received. The journal which he sent for the *Missionary House* has not yet been received, and is doubtless lost; but a copy, sent to his parents, was forwarded by them from Illinois. The publication of extracts from it, at this late day, will not be untimely, as he was prevented from accomplishing, at an earlier day, his cherished purpose of locating among some of the islands then visited; and the next intelligence from him may probably be that he has recently been taken to that field by the "Morning Star." His account of his first visits may therefore appear in nearer connection with reports of missionary labor among the same islands, than if it had been published earlier. To nearly every reader, also, what he says will have the interest of novelty, though the journal was written more than two years ago.

The bark *Belle*, Capt. Handy, sailed from Honolulu May 24, 1855, taking Dr. and Mrs. Pierson, and Kanoa and his wife, assistant missionaries, from the Sandwich Islands. These laborers Capt. Handy was to leave at Strong's Island, after a cruise among the Kingsmill, Radack and Ralick groups. From the first, the captain, mates, steward and crew seemed to take pleasure in doing every thing in their power to make the passengers comfortable. The captain also manifested a strong desire, in which he was seconded by others, that as they were taking missionaries to evangelize

the heathen, they might themselves receive spiritual good. Not only was all liberty given Dr. Pierson for preaching services, daily social worship, and other public religious exercises, but to "go forward and converse with the men" as often as he might desire. Under such circumstances, the time spent on board the vessel could hardly fail to be, as it was, a season of much religious interest. Soon "all were found very ready to converse on the subject of personal religion, and spiritual things seemed to be taking a strong hold of their minds;" and before they reached Strong's Island, there was good reason to hope that some among the company had passed from death to life.

Kingsmill Islands—The People.

They arrived at Byron's Island, one of the Kingsmill group, June 25. What is said of the appearance, character and customs of the people of this island, is subsequently stated to apply to the population of the group generally, and is therefore quoted in part.

Byron's Island—lat. $1^{\circ} 25' S.$, lon. $176^{\circ} 35' E.$ —is about twelve miles long. The south end is about one mile wide, the remainder less than half a mile, and in some places very narrow, so that the average width of the whole island is less than half a mile. There are probably about two thousand inhabitants. Sixty canoes came off to the vessel, with an average of seven persons to two canoes. The men were entirely naked, except that a few wore mats around them, and some wore hats, or skull-caps, made of the cocoa-nut leaf split and braided. The women all wear a fringe skirt, made of the cocoa-nut leaf, which is split into strips about the width of a pen-knife blade, one end fastened firmly to a cord which is tied around the hips, considerably below the natural waist. This fringe is very thick and heavy, hanging generally about to the knees. Their hair is black and straight, though often disposed to hang in ringlets. Some of them might have beautiful tresses, with very little care. The men generally have their hair cut short all over the head; the women have the front hair cut just above their eyebrows; their back hair reaches to the shoulders, and is then cut

off. The men have very thin beards; we were told that they pull it out. They generally shave, using butcher knives for razors. They brought for sale, cocoanuts, mats, a few fowls, and hats, which are made of cocoa-nut leaf, braided like our palm-leaf hats. There is a great variety of braids, some of which exhibit good taste and skill, and are very beautiful. They ask for nothing but tobacco in return for these things.

These natives have a peculiar scaly disease of the skin, which is quite common. We saw the same disease on Peru, Drummond's, and Sydenham's Islands; about one in five of all the people we saw from these four islands being thus affected. We are told that it is the same on Clark's and Rotch Islands, while those islands north of the equator have very little of it.

The countenances of the people have a cheerful and pleasant expression, intelligent and sprightly. Many of them have good features, though, generally, cheek bones rather prominent, and nose broad, if not flat. They are of a dark brown color, have good forms, are well developed, and very erect in their carriage, whether standing or walking. Their cheeks have a medium fullness—lips rather thick—teeth good and beautiful, being kept clean and white. A large proportion of the people are tattooed more or less—some over their arms, bodies and limbs, others only with lines on their sides or back. Some have only a few marks, others are profusely covered. The tattooing is performed very skillfully, so that every line is exact; and looking at it as a work of art, we should say that it is beautiful. Every touch is made with the greatest accuracy. The designs are so simple and neat, that it does not give them an offensive or disgusting appearance, but rather the contrary, as it tends to relieve the appearance of perfect nudity. They do not tattoo their necks or faces. They are all very fond of wearing necklaces of beads, which they make out of cocoa-nut

shells and sea-shells. They often, also, wear strings of flowers, or green leaves, around their necks.

From the appearance and conduct of the natives, we think that they are capable of being highly cultivated. The eye and countenance both express natural capacity beyond what might be expected in a people in the lowest ranks of ignorance and barbarism.

Dwellings.

The next day they were at Peru Island, where Dr. Pierson, trusting himself alone with the natives, went on shore in a native canoe, and under the guidance of a chief about thirty years of age, visited several towns. "They have no king on this island, but are governed by chiefs, who hold a council, at which all who desire it attend and take part. After a full discussion, each one expresses his decision, and the majority rule." At one town of "about seventy-five houses, built closely together among the cocoa-nut trees," his guide took him at once to the council-house, where a number of men were soon assembled.

This council-house is about forty feet long and twenty wide. It is merely a roof supported by posts. The eaves come down to within three and a half feet of the ground, on all sides. The ridge is very high, the roof being sharp, to prevent leaking during the heavy rains that prevail in this climate. It was well thatched with pandanus leaf. The floor is gravel and sand, pounded down hard and smooth. All their houses are built in the same manner, except that a few of them have the addition of sides, which are made with mats fastened to the posts, and then have one mat hung up, so as to open and shut, for a door. They usually prefer to leave the sides open to admit the fresh air and wind, which is very desirable in this hot country. Some of their houses are thatched with cocoa-nut leaf, but this is not so durable as the pandanus. In their dwelling houses they have poles running across over head, and mats spread on them, so as to form a kind of chamber, in which they keep their effects.

Female Chastity.

It is common for a man to have two houses, one of which is the apartment of his wife or wives, and no man but himself and near relatives is allowed to enter it. I am told that on this and some of the other islands, if a man who is not a near relative enters one of these houses, his life may be taken; or if this is spared, his property is confiscated, and himself made the slave of the injured man. This is the punishment of the adulterer; and they are so jealous, that they inflict it upon such as they may suppose give evidence that they design the crime, by entering their houses, or walking abroad with their women; so that if a woman is walking abroad, no man dares speak to her.

This, they state, was the cause of the trouble between one of Lieut. Wilkes' ships and the people on Drummond's Island. The natives have told Capt. Handy, that the man whom they killed went into one of the houses belonging to the women, and attempted to seduce the daughter of the owner. The father, together with others, rushed in and killed him; and the same punishment would have been inflicted on any man, native or foreign. There is probably no virtue that they regard more highly than female chastity; and is not this severe punishment of the seducer in favor of, rather than against the people? There are, it is true, women of loose character on these islands, as well as in other countries, and these come off in canoes to vessels as they pass; and from this fact foreigners may get the impression that there is no chastity among them. The females are generally betrothed in childhood or infancy, (but never to relatives,) and the person to whom the oldest daughter is betrothed has the privilege of having all the daughters to wife, if he chooses. He, and not the parents, can give the others to some one else. These laws, I understand, are common to all the islands of this group, though on some they are more rigid than on others.

Opening for Missionaries.

There is a coarse species of grass growing on this island. It grows in small clumps, and does not look thrifty. Probably a few cattle or goats might find enough to eat. Throughout this group, the people generally live on the western side of their little strips of land, which generally, perhaps always, run northerly and southerly, this being the lagoon side; for these islands, with a few exceptions, make only one side of the circle that encloses the lagoon, while the other side is only a reef, partially made bare at low tide, with a few small islets here and there.

Peru is triangular in shape, and encloses a lagoon which has one narrow outlet. The longest side of the island is about eight miles, the shortest, one mile and a half. The average width is about half a mile. It contains from 2,500 to 3,000 inhabitants. It produces cocoa-nuts, taro, and jack-fruit, a species of bread-fruit; and the natives are very fond of the fruit of the pandanus tree. Eighty or one hundred canoes visited the vessel in the course of the day, bringing mats, hats, cocoa-nuts, fowls, fish, turtles and sea-shells.

There are four foreigners on this island. I saw two of them, who said that a missionary would be well received by the natives, and that it would be easy for him to get an influence over the people. I saw nothing in their appearance or conduct to prevent the immediate occupation of the island; but, on the other hand, we feel that there is much to encourage. The two foreigners expressed themselves decidedly in favor of missionaries. One of them asked me for religious books, and I gave him Alliene's *Alarm*, a seaman's hymn book, some tracts, and the Tract Society's *Almanac* for this year.

Drummond's and Sydenham's Islands.

The next morning we were in sight of Drummond's Island, which is about fifty miles distant from Peru—a long, narrow

and broken island, looking, from the vessel, like a string of islets extending along on the horizon. The distance from the island to the reef which encloses the lagoon on the west side, varies from half a mile to six miles. The island is about forty miles long, and perhaps one-quarter of a mile wide. It lies north-west and south-east, and contains 3,000 or 4,000 inhabitants.

On the morning of June 28, we were at Sydenham's Island, which is about twenty-five miles in length, and averages less than half a mile in width. There is a lagoon, enclosed by a reef, on the western side. The population is about 3,000. Only a few of the natives that came off to the vessel were tattooed. We understand that the chiefs are tattooed the most profusely. Several of the men wore mats around their bodies. They told us that there were two foreigners on the island, one white and the other a negro. They brought for sale mats, fowls, twine and fish-nets; and, as usual, the only thing asked for, with one exception, was tobacco.

A few years since, three boats' crews, of this vessel, lost their way; night coming upon them while in pursuit of whales; and being near this island, they landed and were here a week before the vessel came to their relief. They were treated very kindly and hospitably by the natives; and judging from what they say, there does not appear to be any insurmountable difficulty, or any great danger, in the way of establishing a mission here.

Simpson's Island—The King.

The next morning we were near Simpson's Island, the native name of which is Apamama. It is semi-circular in form; the main land about twenty-five miles in length and half a mile in width. The population is about three thousand. This is the first island we have visited on which there is a king, and he is king also of Hendeville's and Woodlee Islands, which are smaller, and have each a

population of about 1,000. Hendeville Island is about fifteen miles, and Woodlee Island about thirty miles distant.

They were prevented from landing here by unfavorable weather, but were visited by a high chief and another man, the king's agent for trading with foreigners.

When these natives came on board, the captain introduced us to them as missionaries. The king's agent immediately said, "Missionaries good men." As he understands considerable English, I afterwards spoke to him about missionaries living on the island, and asked him if he thought the king and people would like it. He paid no attention to the remarks or question, and appeared not to hear me. After waiting a moment for a reply, the captain, who was standing near, asked him if he understood what I said. "Yes," he said, and was silent again. I waited a short time; but as there was no reply, I thought it not best to say any thing more upon the subject, and soon withdrew. He then turned to the captain and said, ["I can't talk with him about missionaries; that is not my place; the king has all the talk about that." He said he was willing to speak to the king about it, but not to me; for he has no authority on the subject, and did not dare to give any opinion, lest he might incur the king's displeasure.

Captain Handy says the king rules with an iron hand, and in some respects, at least, exercises his power for good. He forbids the making of grog, or toddy, from the cocoa-nut sap, and forbids women going on board vessels.

Apia.

On Monday afternoon, July 2, we cast anchor at Ap-i-á, or Charlotte Island—lat. 1° 50' N., long. 173° 4' E. This island is about twenty-five miles long; average width perhaps one-third of a mile; population 2,500 to 3,000. It is only six or eight miles from the south end of this island to Za-ra-wá, or Knox Island, which is larger than this, and has a population of 3,000. There is frequent

communication and intermarriage between these islands. Only a few canoes came off, for they have little for sale here, except the cocoa-nut oil. They make neither hats, mats, or cord for sale; but the making of cocoa-nut oil is quite a business. Last year they made upwards of 300 barrels.

Here they learned that the people were all in arms, arrayed in two parties, under two chiefs who were brothers. Another brother of these chiefs Captain Handy had greatly befriended some years before, bringing him away from Pitt's Island, where he was detained for the purpose of extorting oil from him and his people. For this friendly act the chief was very grateful; and before his death, he gave the captain "two parcels of ground on the island, one of which makes a good trading-post, and includes a number of cocoa-nut trees, and several taro patches. The other includes a fresh-water pond, which yields an abundance of good fish." The existing state of excitement rendered the time unfavorable for much visiting among the people, though the missionary company felt perfectly safe, and the next morning Dr. and Mrs. Pierson, Kanoa and his child, went on shore.

The natives were delighted at the sight of a white woman, this being the first time one had ever landed here. Kanoa's little boy attracted a great deal of attention. It was quite a curiosity to them to see a child dressed. They took him in their arms, and all were so anxious to hold and carry him that he was hardly on his feet all day. As we walked about, there were, continually, a number of persons following us. All were especially desirous of getting a good look at the white woman; yet they were not rude for a wild people, always kept at a little distance, and when we were walking, kept behind us. The women were all dressed in the fringe skirts already described; the men, with a few exceptions, wore mats around them; the children under ten or twelve years old were entirely naked.

We went to a little town where, as usual, there was a council-house which the natives call Muniup. It was 66 feet by 36, and 25 feet high under the ridge.

We sat some time in this house, and a great number of natives came to see us, bringing cocoa-nuts and taro. Several of the women had very intelligent countenances; one in particular seemed quite desirous to learn from Mrs. Pierson how cloth is made.

Ghost Stones—Christian Worship.

Before we arrived at the council-house, we passed several of their ghost or spirit stones, as some call them. They are rough stones set upright, generally from one to three feet high. Small stones are laid around in a circle, about two feet from the larger stone, and inside of this the ground is covered with white pebbles. They are placed near, and sometimes inside of the house. Here they present offerings to the departed spirits of their ancestors and friends, of taro or cocoa-nut, placing them inside of the circle. Sometimes a wreath of flowers is placed on the top of the stone. As far as I could learn, they are not peculiarly sacred. We could step into the circle, or take hold of the stone, without any objection from the people. When asked about them, they pointed up and said, "Genth," which means spirit. They speak of a Great Spirit, who is ruler over all the other spirits, but they seem not to have any worship for him. While standing by one of these stones, I asked the captain to tell them I had come to teach them about the true Great Spirit. They asked his name, and when I said 'Jehovah,' they repeated it, and seemed pleased. I told them their spirits could do them no good, but Jehovah could; and this seemed to interest them. After we had been some time in the Muniup, and their curiosity had a little abated, I took my Testament and explained a part of the third chapter of John, the captain interpreting to them as far as he was able, and then offered a short prayer. All this seemed to impress their minds, and they said they wished us to stay and instruct them in these things. This was probably the first public worship of the

true God ever witnessed on these islands.

While on the island, they found that the women sometimes engage in war, and saw one high-chief woman who had several scars, from wounds received in battle. "The grass is very stunted, and a cow could scarcely subsist."

Brief Residence on the Island.

When we arrived at the landing, on our return, it was proposed that we should spend the night ashore, to which we assented, and soon a native house was vacated for us. The floor was made with white pebbles, covered with coarse native mats. The roof came down to within three feet of the ground. All around, on the inside, a platform was raised about four feet, on which we spread our mattresses. In the centre was a space ten feet square, where we could stand upright. The whole house was about 20 by 30 feet. We then went off to the vessel, leaving Mrs. Pierson alone with a high chief woman, and brought Kaholo, the wife of Kanoa, and some conveniences, and provisions for a few days' stay. In the evening we had social worship, at which the natives were very attentive, while the captain interpreted a few remarks. When asked, at the close, if they would like to have some one come and explain these things more perfectly to them, they said they would; but they could not answer for the rest, and wished us to go to the large town and ask. So the next morning we started for this town, called Quinans, about seven miles across the lagoon. Two high chiefs went with us. We were then conducted to the large house, the largest on the island, surrounded by crowds, children climbing on the shoulders of the men and women, all eager to see the white woman—the first, I suppose, who had ever been on the island. About seven hundred persons, I should think, came into the house. It would hold fifteen hundred or more, and there were nearly that number in the town, of men, women and children. They were

so desirous to talk to the captain about their troubles, that it was not expedient to say much about missionaries till that subject was disposed of. Afterwards, the leading chief said he wanted missionaries, but he must have this fight first; then he would take care of them, and do all he could for them.

He wished to know if we were married, and would allow them to marry, (referring to the Romish system.) The captain told him we were, and that most of the good missionaries in America had wives and children. This satisfied him, and he was very friendly. Captain Handy's influence here is very great. They say they do not know any thing about missionaries, but the captain says they are good men, and the religion they teach will do them good; and they believe he tells the truth.

While here, we crossed over to the other side of the island, it being only about five minutes' walk from one side to the other. Grass is more plenty there; the soil is rather better, and perhaps a few garden vegetables might grow. We spent one night there at the house of a white man—the only one on this island—who treated us very kindly.

* * * The next day we arrived safely at the point where our house was, and remained there till the next Monday, thus spending six days on the island. The natives met us with a smiling welcome, and seemed glad to see us again. Every thing remained as we left it—nothing had been touched. They have shown no disposition to meddle with our property, or intrude upon us, but were very respectful, though desiring to understand every thing new. When Mrs. Pierson and Kaholo are left alone in the house, the men usually withdraw, leaving only the women and children. I am informed it is against their laws to enter a man's house after dark, under ordinary circumstances; and they never come into ours unless invited, but lie on the ground outside. They brought us a great supply of taro, fish and cocoa-nuts;

the native women did our cooking, and an old man seemed delighted to bring us water. Some of the women told the captain, if he would persuade us to stay, they would work for us all the time. Two young women wished to go to Strong's Island with us; and when we left, Captain Handy said he saw one of them in tears. Dresses were given to some of them, but they did not seem inclined to wear them much. On the Sabbath, we had our usual service on shore, the crew and about eighty natives attending. Immediately after the afternoon service, they asked the captain if he would not beg us to stay with them, and kept urging their plea, till he told them perhaps a missionary would come in twenty moons. They said they were "crying to have us stay." May God indeed send them some one soon.

We were much pleased with one young high chief, named Tinteritan. Though he is the head of the war department, he had nothing to do with it while we were there, but remained with us. He is about twenty years of age, and speaks a little English. He was very anxious to have us remain on the island, several times expressed a desire to understand our religion, and I believe will be a firm friend of the missionary when he comes. His conduct towards us drew out our sympathies for him in his heathen state; and when we left, his countenance expressed much emotion.

The People—An open Field.

The people of Apia, or Apian, as some speak it, are very fine looking, their foreheads high, countenances pleasing and intelligent. The children appear quick and sprightly, cheerful and quiet. Property is safe, especially if it belongs to a foreigner whom they respect and think is a good man. Captain Handy has great influence for good among them; at least we believe so, from what we saw; and I am confident a missionary would receive a hearty welcome from many there. While we were on shore, we were as

happy in that native house, and surrounded by those natives, as though we had been in a palace; for there seemed to be a people there prepared to receive the knowledge of God.

This field seems already white; but there is also a dark side. The people are indolent, and a great difficulty is the want of government. The chiefs rule in council, the majority deciding; but many broils arise between petty chiefs, when all take sides, as in the present war. Yet they are very cowardly in battle; they much prefer peace, and very readily acknowledged that they were afraid to fight. They are great liars, and think it no disgrace to be so. They seem never to expect to tell the truth in their business transactions. But there is no drunkenness there; we are assured that female chastity is regarded, and we saw nothing to disprove it. And now, shall not righteousness be planted among the people, before all the destructive vices of the whites get a strong foothold? I see no reason to think this island will ever be better prepared than now for the reception of the gospel, and much reason to fear that a long delay will hinder the progress of right principles among them.

On the 15th of July they were in sight of Apamama, and the next day "came up to the small island, used as a trading-post." Here they found Captain Randall, who has resided at Pitt's Island. They met, also, the brother and brother-in-law of the king, who gave Dr. Pierson permission to go around and look at the island, but were decidedly opposed to having missionaries; giving as reasons, that they would make trouble about polygamy, and would teach the people so that they would all be like the king. "They said they knew all about it—'missionaries all gammon.'" Captains Handy and Randall both thought this state of things arose from the fact, that whites who had resided on the island were of the worst character, and had prejudiced the minds of the people against missionaries. "Captain Handy thinks Apia is the best place for the mission to commence, and his partiality is very strong, as he has known the people long. Captain Randall is anxious to have a missionary on Pitt's Island, and says he will do all he can for him."

Second Visit to Apia.

We arrived at Apia again on Friday, July 20, having been absent ten days. Captain Handy, ourselves and the Hawaiian went ashore, while the vessel left us, intending to cruise about ten days, and return; the captain wishing to remain to watch the progress of the war, and try to make peace. We received a hearty welcome from the natives, who surrounded us, and with shouts and laughter took up our luggage, and carried it to the house we had occupied before. They acted like children who are delighted at the sight of dear friends, and were expressing hopes that we had come to stay, and discussing the place where we should probably locate. We found the state of things much as we left it. They said, that during our absence much had been said about missionaries, and there had been but one feeling expressed—a desire for missionaries, and also a desire to obtain clothing. They treated us very differently from sailors; asked us for tobacco but once, I believe, and very soon learned that we had nothing to do with it. All smoke; and it is disgusting to see them pass the pipe from one to another, and sometimes pass smoke from one mouth to the other, generally first swallowing or drawing it into their lungs. The use of tobacco is an inveterate habit among the natives, and will surely bring no disease, if continued; and I trust missionaries will have nothing to do with it, in any way.

Tuesday morning, July 31, we were awakened by the cry of the natives, "Sail ho! Yi Belle!" and by the time we were dressed, the boat was on shore. We immediately went on board to breakfast. Those who wished to accompany us the first time we left, now begged that they might go with us; but we told them we hoped a missionary would come to them soon. Frequently were they showing us tokens of their good will; and that because we were missionaries, or good people. Surely they will not lose their reward. Captain Handy remained

here a week longer, going from one island to the other, trying to bring about a reconciliation of the hostile parties—but to no purpose. He deserves great praise for the course he pursued in this matter.

From here they went to Pitt's Island, where they found the people, men, women, and children, sadly given up to drunkenness. The king, a lad about sixteen years of age, "had little authority independent of several old chiefs." Dr. Pierson says: "We were introduced to the royal personages as missionaries. They seemed pleased, and shook hands with us. They expressed themselves in favor of having missionaries; and one person, who was just drunk enough to be talkative, in enumerating the excellencies of missionaries, said they would not allow them to make grog—"No more getting drunk; no more fight." "All this evil has come upon them from whites who taught them to manufacture the grog. Captain Handy says it was commenced in 1849. Until within a year or two, the natives did not drink it, but made it to sell to whites who visited the island. They are now destroying themselves. They say sixteen have hung themselves within five months."

On leaving this group, Dr. Pierson remarks: "We have been among the Kingsmill Islands between six and seven weeks. There are sixteen islands, with an aggregate population of from 30,000 to 35,000. They are not claimed by any foreign government, and are each independent of the others. We believe them to be healthy. Whites have lived on them, and we enjoyed good health while among them.

"There will be many trials for a missionary here. The islands are barren and will not produce garden vegetables, and he would be deprived of Christian society. * * But missionaries are the last persons to choose a field because it is easy. * * There is much to encourage the speedy occupation of these islands, and Mrs. Pierson and myself are willing to return and locate upon one of them."

Of the Hawaiian assistants with them, Dr. Pierson several times speaks very favorably. "We are more and more convinced that they may be very useful, as it seems to gratify and encourage the natives to think that they may become like them. Kanoa takes a great interest in the people, and has a remarkable faculty for making himself understood by them. He manifests a very quiet, Christian spirit."

Radack and Ralick Islands.

On account of light winds, frequent calms, and a strong current, we did not arrive at Mille till August 17. This is called Mulgrave Island on the chart. It is the most southern of the Radack chain, in lat. 6° 05' North, long. 172° East. The Radack and Ralick chains lie parallel, and compose the Mulgrave group, or Central Archipelago. They are not thoroughly explored, and many are put down on the chart on the testimony of natives. They, like the Kingsmill, are coral islands, but higher than the latter. There are, as near as we can learn, about thirty islands in both chains—fifteen in each. The natives are said to be very hostile to foreigners. They go frequently from island to island, making long voyages, often 150 miles, in their canoes. Both chains are reputed to be under the authority of one king; but it is also said that there is another party on the Radack chain.

Mille, or Mulgrave Island, is composed of about twenty-five or thirty islets, surrounding a lagoon twelve or fifteen miles in diameter, and connected by a reef. These islets are from half a mile to six miles in length, usually, and about a quarter of a mile wide. This is the formation of nearly all these islands. The wind being light, it was not safe to land; but several canoes came off, one of which had nineteen persons in it. We were struck with the contrast between these people and the Kingsmill islanders. Their features are sharper, and their bodies spare and athletic. Their countenances express vivacity. The men wear the hair long, and tied in a knot on the top of the head—sometimes adorned with feathers like our Indians, or with a beautiful white lily which grows here. They wear also a kind of skirt, like the fringe skirt of the Kingsmill women. The women wear the hair parted smoothly on the forehead, and done up in a roll in the neck, very neatly. They take great care of the hair, and

sometimes adorn it with flowers. They wear fine, beautifully made mats, extending from the waist to the feet, and bordered very prettily.

Their canoes are made of large boards, cut from the bread-fruit tree, and have a kind of platform across them, elevated above the top of the canoe, which will sometimes carry twenty people or more. They are all tied with cord, like the Kingsmill canoes. The people brought off, for trade, some cord made of the black and white Pandannus leaf, very pretty, and neatly made. They exhibit much more skill in what they do than the Kingsmill islanders, are very fond of ornaments, and make a kind of band, which they wear as a necklace or head-band, of small shells, tasty and also showy. Their ears have enormous holes, through which, when they are distended by a bit of Pandannus leaf rolled into a hoop, a man might put his arm. They did not ask for tobacco, but for knives, fish-hooks, &c.

Elmore Island—The King.

On the 23d of August, they stopped at Ailingalublub, or Elmore Island, in the Ralick chain, and, as the natives stated, the largest island of the group. "One man named thirty-two islets around the lagoon." The king came off to the vessel, and was invited into the cabin, with his two sons, where they "had a talk about missionaries."

The king, Kaipuka, and his sons, expressed a desire to have missionaries live on their islands, and said they would protect and take care of them. We then asked the king if the natives would not injure or steal from us, when he was absent? Before he had time to answer, one of his sons eagerly grasped my hand and said, with emphasis, "*No, no, no!*" and putting his hand on his breast, he said he would take care of us. The king made the same promise. When told that we could not stop then, but were going to Strong's Island, and that it would be twenty moons or more before a missionary would come to them, they seemed disappointed, and said it would

be a long time. The king had before changed names with the captain, and now he wanted to do so with me, calling himself captain and missionary—this being a sign of friendship. We gave him a red blanket, which pleased him very much, and to each of his sons a knife. The interpreter said, "King want missionaries, all same as Strong's Island." Many of the natives have a few English words, and "very good" seems to be incorporated into their language.

A Remarkable Woman.

The king sent his sister, whose name is Nemaira, with us, to give orders for the people on Ebon to make oil, and to protect those whom the captain may leave there with "trade." She is certainly a remarkable woman. Her husband and five native men-servants were with her, and all behaved with a great deal of propriety. Mrs. Pierson gave her two dresses, which she had made a short time before for presents; and one would have supposed she had been used to them all her life, she wore them so easily, hardly exposing her feet or ankles.

She is about forty-five years of age; very quiet, modest, unobtrusive, and yet all her people obey her immediately. She and her husband sat at table, and used a knife and fork with great ease. When attending devotional exercises, she leaned her head upon her hand, and required her servants to do the same, seeming anxious to conform to all our customs. She would never pass before us when we were sitting on deck, but would go round the cabin gangway, if she could not pass otherwise without doing so. This she did with the greatest naturalness and simplicity; and I could hardly believe it possible that one of this wild people could have such a sense of propriety and good manners. She has become much attached to Mrs. Pierson, and will often sit by her side and hold her hand. I hope this friendship will be of great service to the cause.

Passing Ebon Island, Sept. 3, they stopped at Namarik, or Baring's Island, Sept. 7. Dr. Pierson walked the whole length of the island, seven or eight miles, and says, "The soil is much richer than on the Kingsmill Islands. The ground is covered with vegetation of one sort or another. Underbush, vines, weeds or grass are to be seen on all sides. The bread-fruit tree is abundant, as also the cocoa-nut. There are a few bananas growing on the island, and probably there is soil enough to produce most of the fruits and vegetables of this climate, unless proximity to salt water should injure them." The following account is given of a conversation with the old chief who was at the head of affairs on the island.

Nemaira (the king's sister) had a great deal to say about the treatment she and her party had received on board the vessel, and about the missionaries, which interested the company, and gained their favor towards us; so that, when I asked if they would be willing to have me remain on the island, the old chief, with a great deal of earnestness, replied, "Yes, very good for you to live on Namarik." I then asked if the natives would not steal from us, or injure us in some way. He replied, No; for if I would live near him, every thing should be perfectly safe, and no one would dare to injure me, or take any thing that belonged to me. I then asked if he would take care of other missionaries, if they should come by-and-by. He said, "Yes, very good for missionary to live on Namarik," and then went on to say that he and his property should be perfectly safe. Nemaira took great interest in this conversation, and repeatedly assured me that it would be perfectly safe for a missionary to reside on the island, and then said a great deal to the natives about missionaries, which I could not understand. I have no doubt that a missionary would be kindly received here.

These Islands as a Missionary Field.

In regard to these two chains, which together are called Mulgrave, or Marshall's Islands, it is not certainly known how many islands there are—probably

fifteen or sixteen in each group. There has never been a thorough exploration made among them, and a number are put down on charts from reports of natives only. At Ailingalublub, they said only one ship had ever visited the island. The two chains lie parallel, about one hundred miles apart, extending from Mille, long. 172° E. to about 166° E., and from Ebon, the most southern, lat. $4^{\circ} 35'$ N. to 12° N. Though the islands are generally fifty or sixty miles apart, there is frequent communication between them; the people often going in companies of a dozen or twenty, or even a hundred canoes. The population is unknown.

How many of the islands are under the control of Kaipuka we do not know. As we understood some natives, he has but nine islands; according to others, he is king over all the Ralick chain; and again we received the impression that both chains were under his authority, though there is evidently somewhere in the Radack chain a party that does not submit to him. There are no whites on these islands at present, and no white man has ever lived on any of them for a length of time. The natives have generally shown a hostile spirit to foreigners. Several vessels have been cut off by them, and a great number of foreigners killed at different times. The reason given for this conduct is, that when the king was a young man, a ship visited Ebon, and a native stole something, which gave occasion for disturbance. A general attack was made upon the natives, and many were killed, among them Kaipuka's oldest brother; and he received a wound in the arm from a spade, the scar from which we saw. His father declared he would have revenge; that he would kill all the whites he could, and cut off a vessel if possible. His order to this effect has never been revoked till recently. A few years since, while the king was absent on a northern tour, a schooner was cut off at Ebon, and another at Tilut. They say that now the

king has forbidden them to attack any more vessels; but they have still such a feeling towards whites, that unless one conducts so as to gain their favor and respect, as a good man, neither he nor his property would be perfectly safe. Several whites have been killed because of their vile conduct.

On account of this state of things, it will be necessary, for the safety of a missionary and his property, that he see the king and obtain his promise of protection, before taking up his residence here. We are satisfied that he has authority, from what we have seen and heard, and especially from what we saw of his sister, and the manner in which the natives, wherever we went, respected his name. It was also shown by the manner in which they treated Captain Handy, after he received the name of Kaipuka. And as we have seen the king, made his acquaintance, received his promise of protection, and also formed a personal friendship with others high in authority, we are considering whether it is not the Lord's will that we should improve the opportunity, and enter this field of labor. As there are no whites on these islands, it is very desirable that a missionary should be established before they get a foothold. The people are very quick to learn our ways, very observing, and have great tact at imitation. There is no toddy made here at present, and it is to be hoped it may forever be prevented.

We consider these, and also the Kingsmill Islands, very healthy. As to location, Ebon is decidedly the best place to begin a mission, for the king and most of the chiefs reside there, and if a station is established on that island, the news would very soon be carried to all parts of the chain. We have no means of estimating the population of Ebon, or of the two chains. To us the field seems exceedingly inviting, and we doubt not it will prove so to any one who may be allowed the privilege of teaching this people the way of life.

On Saturday afternoon, October 6, we

arrived at Strong's Island, and were most cordially welcomed by Mr. and Mrs. Snow.

Recent Intelligence.

CEYLON.—A letter from Mr. Hastings dated December 3, says: "The members of our little, reduced circle are all well. We are permitted to gather in some fruit of our labors. Last Sabbath, seven were admitted to the church at Oodooville."

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Brunswick, Cong. so.	50 00
Portland, 3d do. to cons. THOMAS B. DWIGHT an H. M.	112 75
W. Durham, Cong. so.	12 13—174 88
Kennebec co. Aux. So. B. Nason, Tr.	
Augusta, South ch. and so.	65 00
Gardiner, Cong. ch. and so.	22 00—87 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st cong. ch.	55 10
Dedham, Cong. ch. 21,23; a friend, 12;	36 23
Old Town, Cong. ch.	7 98—99 31
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, South cong. ch. m. c.	12 00
Saco, Philip Eastman and wife, 20; Mrs. M. E. 3;	23 00—35 00
	396 19
Camden, Cong. ch. and so. 34,52; la. 17,48; wh. and prev. dona. cons. JOSEPH JONES an H. M.	52 00
Calais, Cong. ch. and so. m. c.	193 46
Castine, Trin. ch. and so. m. c.	22 52
Kenduskeag, Mrs. A. P. C. 2,46; Mrs. P. A. C. 1;	3 46
Machias, Centre st. ch. m. c.	13 30
Turner, Cong. and so.	9 00—293 74
	689 93

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.	
E. Jaffrey, Cong. ch. and so.	5 54
Keene, Gent. 51,50; la. 28,47; m. c. 16,78;	96 75
Roxbury, B. Nimes,	10 00
Troy, m. c. 34; Rev. S. Townsend, 10;	44 00
Walpole, m. c.	10 00—166 29
Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover, Dartmouth college ch. and so, to cons. Rev. EDWIN D. SANBORN an H. M.	50 00
Lebanon, Cong. ch.	50 00
Orford, West do.	35 18—135 18
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Gent. 131,74; la. 81,68; m. c. 48,20;	261 62
Brookline, Cong. ch. and so.	17 00
Hollis, do.	47 35
Manchester, A friend,	10 00—335 97
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. ch. and so. 133,06; W. par. 16,50;	149 56
New London, E. S. T.	5 00—154 56
Rockingham co. Conf. of chs. F. Grant, Tr.	
Atkinson, Cong. ch. and so.	44 00
Derry, 1st do. wh. and prev. dona. cons. WILLIAM ANDERSON an H. M.	78 00
Exeter, 1st and 2d chs. m. c.	10 14
Londonderry, Pres. ch. m. c. 26; gent. 22,75; la. 20,54; to cons. Rev. WILLIAM HOUSE an H. M.	69 29

North Hampton,	55 50
Plaistow and Haverhill, Cong. ch. and so.	57 00—313 93
Strafford Conf. of chs. E. J. Lane, Tr.	
Conway, Ch. and cong. 14; Rev. R. K. 10;	24 00
Gilmanton Centre, Cong. so.	33 00
Meredith Village, do.	43 00—100 00
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, Cong. ch. and so. 14,43; m. c. 5,57;	20 00
Goshen, Cong. ch.	3 57
Newport, Avails of Carpenter Fund, by Rev. J. Woods, to cons. Mrs. MARY A. CUMMINGS an H. M.	100 00—123 57
	1,329 50
Legacies.—Derry, Mrs. Sarah C. Hinsdale, rec'd from her heirs,	382 47
	1,711 97

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peacham, Cong. ch. and so. 36; m. c. 21;	57 00
St. Johnsbury, South cong. ch. and so. m. c. 55,80; friends of missions, 300;	355 80—412 80
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, J. Lyman,	5 00
Hinesburg, m. c.	5 00
Jericho Centre, La. cent. so.	12 00
Williston, m. c.	6 30—28 30
Franklin co. Aux. So. C. F. Safford, Tr.	
Enosburg, Cong. ch. and so. gent. 83,55; la. 56,45; to cons. Mrs. ELMIRA ADAMS an H. M.	140 00
Fairfield, Mrs. W. 10; D. M. 2;	12 00
St. Albans, Mrs. S. H. Brainerd,	16 00
Swanton, Benev. so.	25 00—193 00
Orange co. Aux. So. L. Bacon, Tr.	
W. Randolph, Cong. ch. and so.	42 21
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Albany, Dea. Parsons,	5 00
Derby, Cong. ch.	6 42
Morgan, Ch. and so.	4 00—15 42
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon,	87 56
Castleton, Cong. ch. and so. 8,52; m. c. 42,09;	50 61
Fairhaven, C. Read,	20 00
Orwell,	52 00
Pittsford, 119; m. c. 27,15;	146 15
W. Rutland,	213 38—569 70
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, m. c.	14 10
Montpelier, m. c.	10 90—25 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. and so. m. c.	30 53
Dummerston, Ch. and so.	5 20
W. Brattleboro', do. m. c.	42 50—78 23
Windsor co. Aux. So. J. Steele, Tr.	
Weston, S. B. and L. P. B.	2 00
Woodstock, Cong. ch. and so. m. c. 18 57—20 57	
	1,385 23
Forestdale, R. H.	1 50
	1,386 73

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
E. Falmouth, 2d cong. ch.	5 00
Wellfleet, A friend,	1 00
W. Barnstable, T. G.	4 00—10 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Glendale, S. Perry,	5 00
Peru, Cong. ch. and so.	6 53
Stockbridge, do. m. c. wh. and prev. dona. cons. RALPH DEMING an H. M.	60 00
W. Stockbridge, E. B. 2; cong. ch. bal. 1;	3 00
Williamstown, 1st cong. ch. 63,03; D. N. Dewey, 30;	93 03—167 62

Boston, S. A. Danforth, Agent,
(Of wh. fr. a friend, a thank off'g to
cons. Mrs. SARAH B. H. CAPRON an
H. M. 100; avails of gold spectacles,
4,87;) 4,746 16

Brookfield Asso. W. Hyde, Tr.
No. Brookfield, 1st so. 332 32
Sturbridge, A. bal. 20 00—352 32

Essex co.
Marblehead, Rev. Mr. Allen's ch. 200 00
Salem, Tab. ch. and so. m. c. 34 57
South Andover, E. Taylor, 25 00—259 57

Essex co. North Aux. So. J. Caldwell, Tr.
Newburyport, Mrs. Z. P. Banister
to cons. WILLIAM B. PHILLIPS,
of West Winsted, an H. M. 100;
Whitefield cong. ch. and so. to
cons. EBENEZER SUMNER an H
M. 100; Dr. Dimmick's so. m. c.
18,57; Mr. Fiske's so. m. c. 18;
united m. c. 26,43; 263 00
Rowley, Cong. so. 78 00—341 00

Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 1st cong. so. 10,27; 2d
do. 17,71; 27 98
Bernardston, Ortho. cong. so. 29 00
Buckland, Cong. so. 23 80
Charlemont, 1st do. 28 00
Conway, Cong. ch. and so. m. c.
34,50; la. 60,16; 94 66
Deerfield, Ortho. cong. so. 9,35;
A. W. 1; 10 35
Erving, Cong. so. 10 00
Gill, 1st do. 8 60

Greenfield, 1st cong. so. 24; 2d do.
60,34; 84 34
Heath, Annuity fr. estate of Esther
White, 15 00
Montague, 1st cong. ch. and so. 50 50
Orange, Evan. ch. and so. 55 00
South Deerfield, 1st do. 10,10;
C. A. S. 10; 20 10
Shelburne, Gent. 18,75; la. 21,25; 40 00
Sunderland, Cong. ch. and so. wh.
and prev. dona. cons. JOHN R.
SMITH an H. M. 69 51
Warwick, Trin. ch. and so. 27 75
Wendell, Cong. ch. and so. m. c. 13 00
Whately, 2d do. 42 00

Ded. pd. for printing, 20 00—628 99
Hampden co. Aux. So. C. O. Chapin, Tr.
Chester, Cong. so. m. c. 13 69
Chicopee, 1st ch. 61,17; m. c.
37,85; 3d cong. so. wh. and prev.
dona. cons. J. TOWNE an H. M.
28,44; 127 46
Feeding Hills, Cong. so. 7 75
Holyoke, 2d so. m. c. 70; 1st do. 15; 85 00
Huntington, 1st par. 21 75
Longmeadow, E. B. 2 00
Monson, Cong. ch. 97,34; m. c.
68,26; R. H. 10; Rev. D. N.
C. 5; 180 60
Springfield, C. M. 500; a friend,
300; 1st ch. 65; m. c. 14,67;
North ch. a friend, 5; union
m. c. 39,20; 923 87
Westfield, Dr. Davis's so. m. c. 150 00
W. Springfield, 1st ch. m. c. 66 87

Ded. pd. for printing Reports, 20 00—1,558 99
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Amherst, 1st par. gent. and la.
benev. asso. (of wh. fr. Luke
Sweetser, wh. and prev. dona.
cons. CHARLES H. SWEETSER an
H. M. 50; 168,67; m. c. 101; J.
Leland, 20; North par. cong.
so. 6; 295 67
Easthampton, 1st ch. m. c. 55,71;
la. benev. so. 35,92; Payson ch.
and so. 28,6,13; 377 76
Granby, m. c. 37 29
Hatfield, Coll. 65 60
Northampton, A friend, 100; 1st
ch. m. c. 60,06; la. benev. so.

72,50; Mrs. B. C. 5; Edwards
ch. m. c. 50,30; gent. 91,50; 379 36
Plainfield, Cong. ch. m. c. 10 00
South Hadley, 80 46
South Hadley Falls, Cong. ch. 31 00
Southampton, Cong. ch. 76,55; la.
benev. so. 27,61; 104 16
Westhampton, La. benev. so. 8 75
Worthington, 55,34; m. c. 28; 83 34
Williamsburg, Coll. 105,98; m. c.
43,18; 149 16—1,625 55

Harmony conf. of chs. W. C. Capron, Tr.
Blackstone, Cong. ch. 10 00
Uxbridge, Evan. cong. ch. to cons.
JACOB TAFT an H. M. 100 00
Whitinsville, Cong. ch. and so. 371 21—481 21

Middlesex North and vic. C. Lawrence, Tr.
Ashby, Cong. ch. and so. 15 00
Fitchburg, Calv. cong. ch. and so. 42 00
Groton, Union ortho. ch. and so.
m. c. 19 00
Littleton, Evan. cong. ch. and so. 50 00
W. Townsend, 2 00—128 00

Middlesex co. South Conf. of chs.
Holliston, Cong. ch. and so. 38 56
Marlboro', do. 62 25
Sudbury, do. 114 00—214 81

Middlesex co.
Cambridge, 1st evan. cong. ch.
110,12; a friend, 2,50; Miss E.
Harlow, 10; 122 92
Carlisle, Cong. ch. 12 41
E. Cambridge, Evan. ch. and so.
m. c. 15 54
Lowell, Kirk st. ch. m. c. 64 84
Reading, Old South ch. and so.
55,06; a friend, 4; 59 06

Woburn, Cong. so. 111; m. c.
41,25; to cons. Rev. GILBERT B.
RICHARDSON of Douglas an H.
M. 152 25
Winchester, Cong. ch. and so. to
cons. JAMES C. JOHNSON an H.
M. 118 63—545 65

Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Brookline, Mrs. Pierce, 20 00
Canton, Evan. cong. ch. and so. 40 00
Jamaica Plains, A friend, 10 00
Medway, C. K. 10 00
Roxbury, Eliot ch. m. c. 7,80; Vine
st. ch. m. c. 19,30; 27 10
South Dedham, Cong. ch. and so. 30 00
West Roxbury, Evan. do. 15; m.
c. 22,95; J. L. C. 75c.; 38 70
Wrentham, 1st cong. ch. 30 00—245 80

Old Colony Aux. So. H. Coggeshall, Tr.
New Bedford, North cong. ch. and
so. 212 79
Sippican, Cong. ch. and so. 10 00
Wareham, A friend, 3 00—225 79

Palestine Miss. So. E. Alden, Tr.
Easton, Evan. ch. and so. 40 00
Pilgrim Aux. So. J. Robbins, Tr.
Plympton, Mrs. W. 1 25
Taunton and vic.

Pawtucket, Mrs. Mary Pitcher to cons.
BENJAMIN L. PITCHER an H. M. 100;
two friends to cons. WILLIAM E. HOL-
MAN an H. M. 100; Cong. so. gent.
39; la. 90,73; m. c. 138,27; 468 00

Worcester co. North, C. Sanderson, Tr.
Athol, Cong. so. 87 30
Hubbardston, H. B. 10 00
Westminster, Cong. ch. and so. wh.
and prev. dona. cons. Mrs. JANZ
A. AMES an H. M. 55 21—152 51

A friend, 15; do. 12; 27 00
Chelsea, Winnisimmit ch. and so.
m. c. 65; Broadway ch. and so.
m. c. 48,19; 113 19
Edgartown, Cong. ch. and so. 15 00—155 19

Legacies.—Enfield, Maria Babbitt, by Alvin
Smith, Ex'r, 125 00

12,473 41

CONNECTICUT.

Fairfield co. East.	
Bridgeport, 1st cong. ch. wh. cons.	
HANFORD LYON an H. M.	145 91
Danbury, Cong. ch. a bal.	10 00
Newtown, S. J. Terry,	5 00
Bethel, Seth Seelye to cons. LAURENUS C. SEELYE an H. M.	100 00—260 91
Fairfield co. West Aux. So. C. Marvin, Tr.	
Easton, Cong. ch.	40 00
Norwalk, Cong. ch. (of wh. fr. T. Morgan, 30;) wh. cons. Miss JULIA A. LOCKWOOD an H. M.	179 69
Stamford, 1st cong. ch. 130; James Betts and fam. 70;	200 00—419 69
Hartford co. Aux. So. A. W. Butler, Tr.	
Avon, C. and Mrs. E. T. W.	2 00
Bristol, Gent. 35; Miss L. B. 1,88;	36 88
Bloomfield,	64 01
Granby, 1st so.	42 10
Hartford, K. L. 50; Pearl st. ch. bal. 28,50; A. W. B. to cons. SHELDON P. THURBER an H. M.	100; 4th ch. 30; Centre ch. (of wh. fr. C. Day to cons. J. G. BARNETT an H. M. 100;) 593;
m. c. 14,49;	815 99
Manchester, 2d ch.	93 40
Simsbury,	42 80
W. Hartford,	43 35-1,10 63
Hartford co. South, H. S. Ward, Tr.	
Middletown, 1st so. m. c.	25 00
New Britain, South ch. 120; m. c. 33,65;	153 65
Newington,	29 00
Rocky Hill,	57 75
Wethersfield, Bal.	1 00—266 40
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bridgewater,	5 60
Cornwall Bridge, H. S. 5; G. H. S. 5;	10 00
Cornwall, North, Cong. ch.	1 20
New Milford,	151 00
North Canaan, 22,57; m. c. 34,12;	56 69
Washington, m. c.	13 50—237 39
Middlesex Asso. E. Southworth, Tr.	
East Haddam, 1st cong. ch. miss. asso. 35,13; m. c. 15,60;	50 73
Essex, m. c.	40 00
Hadlyme, Gent. and la. 75,35; m. c. 25; to cons. RICHARD E. SELDEN an H. M.; W. C. S. 8;	108 35
Lyne, Gent. and la.	51 06
Saybrook, do. to cons. Rev. SAMUEL MCCALL an H. M.	101 61
Westbrook, Cong. ch.	27 53—379 28
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, North ch. (of wh. fr. W. Johnson, 50;) 310; Chapel st. ch. 203,50; disc. 15c.; Centre ch. 50; a friend, 2; united m. c. 19; 3d cong. ch. m. c. 45; South ch. m. c. 5;	636 35
New Haven co. East, F. T. Jarman, Tr.	
Clinton, Cong. ch. m. c. 76; benev. asso. 24;	100 00
Guilford, 1st cong. ch.	118 00
Madison, Cong. ch. m. c.	14 60
North Branford, A friend,	50 00
North Haven, Cong. ch. bal.	91
W. Meriden, S. B. Little,	20 00—303 51
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.	
Bozrah, m. c.	7 42
Colchester, 1st cong. ch. and so.	138 00
Groton, Cong. ch. and so.	40 59
Griswold, 1st do. 53,95; m. c. 18;	71 95
Lebanon, 1st so. gent. 25,05; la. 22,98; Exeter so. m. c. 16,55;	64 58
Ledyard,	30 00
Lisbon, Newent so.	21 41
Montville, 1st so.	52 50
New London, 1st cong. so.	50 00
Norwich, 2d so. a friend, to cons. WILLIAM F. ARMS, of Andover, Ms an H. M. 50; m. c. 10,69;	
Main st. ch. la. 16,75; m. c. 10,25; gent. (of wh. fr. W. A. Buckingham, to cons. GEORGE C. RIPLEY an H. M. 100) 149;	236 69

Preston, 1st so.	47 30
Stonington, 2d cong. ch. m. c.	8 75—769 19
Tolland co. Aux. So. E. B. Preston, Tr.	
Ellington, Cong. so.	95 79
Gilead, A friend,	1 00
Mansfield Centre, ch. and so. m. c. 25; gent. 72,80; la. 57,20;	155 00
Marlboro',	30 53
So. Coventry, 1st cong. so. m. c.	15 00
Tolland, Cong. so.	10 00—307 32
Windham co. Aux. So. J. B. Gay, Tr.	
Canterbury, 1st cong. ch.	70 10
Centre Village, Cong. ch.	67 24
N. Woodstock, 121; m. c. 14;	135 00
Thompson, Gent. 70,75; m. c. 13,45;	84 20
Westminster, Gent. 23; la. 20,16;	43 16
W. Woodstock, Rev. A. U.	10 00—409 70

Legacies.—West Hartford, Mrs. A. P. Talcott, by J. E. Cone, Trustee,	5,130 37
	90 22
	5,220 59

RHODE ISLAND.

Newport, Rev. T. Thayer's ch. gent. la. and m. c. 323,47; W. G. 5;	328 47
Slatersville, Cong. ch. and so. wh. cons. Mrs. NANCY W. HOLMAN, Mrs. MARY T. MARVELL and Miss SUSAN THOMPSON H. M.	300 00—638 47

NEW YORK.

Board of For. Miss. in Ref. Prot. Dutch ch. E. A. Hoyt, Tr.	
For Amoy miss.	1,000 00
Buffalo and vic. J. Crocker, Agent.	
Buffalo, 1st pres. ch. 613,77; Westminster pres. ch. 50,73;	694 50
Chautauque co. Aux. So. S. H. Hungerford, Tr.	
Portland,	1 00
Delaware co. Aux. So. Rev. D. Terry, Tr.	
Walton, Cong. ch.	5 00
Geneva and vic. G. P. Mowry, Agent.	
Benton, Pres. ch.	26 80
Canandaigua, 1st cong. ch. la. Mrs. H. B. Gibson, 20; Mrs. Greig, 10; Miss B. Chapin, 10; indiv. 95,50; gent. Rev. Dr. Daggett, 15; Hon. H. W. Taylor, 15; G. Granger, 15; W. Antis, 10; N. Grimes, 10; E. C. Tyler, 10; Dr. C. 5; N. T. C. 5; coll. 69,77;	406 62
m. c. 116,35;	14 00
Knowlesville, Pres. ch.	84 57
Leroy, 1st do.	25 00
Livonia, do.	25 00
Lockport, 1st do. 219,05; cong. ch. 40,59;	259 64
Newark, Pres. ch. coll. 29,65; m. c. 19,11; A. F. Cressey, 20;	68 76
Penn Yan, Pres. ch.	76 31
Southport, do.	15 00
Westfield, do.	81 00
Youngstown, do.	17 00—1,074 70
Greene co. Aux. So. J. Doane, Agent.	
Catskill, Pres. ch.	46 37
Monroe co. and vic. E. Ely, Agent.	
Bergen, 1st cong. ch.	13 00
Rochester, A Champion, 1,000; Brick ch. 128; Plymouth ch. 100; mon. fem. prayer meeting, 6;	1,234 00—1,247 00
By William Alling, Agent.	
Bergen, Stone ch.	5 17
Mendon, Mrs. W.	1 00
Rochester, Wash. st. pres. church m. c.	55 51
Sweden, Pres. ch.	12 00—73 68
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. a friend, 50; John C. Baldwin, 250; M. H. Baldwin, 50; Norman White, 100; Miss Wickham and friends, for Martha Mather, Ceylon, 5; Rev. HENRY D. WARD, to cons. him an H. M. 50; T. M. North, 10;)	878 44
Oneida co. Aux. So. J. Dana, Tr.	
Utica, 1st pres. ch. 31,67; a thank off'g, 50;	81 67

Verona, C. Brown,	10 0
Waterville, Pres. ch. la. ben. so.	33 30—124 97
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Brasher Falls, Pres. ch. coll. 16,60;	
Penny-a-week av. 18,61; a friend,	
10; H. H. 2; J. S. 3;	50 21
Canton, B. G. Baldwin,	10 60
Dekalb, Mrs. I. S.	52
Heuvelton, Cong. ch. 18,25; a	
friend, 10;	28 25
Hopkinton, do. 20; m. c. 16; Rev.	
W. H. W. 3;	39 00
Madrid,	5 25
Parishville, Cong. ch.	16 00
Pierrepont, Rev. P. M. and wife,	2 00
Pitcairn, Cong. ch.	6 60
Potsdam,	50
Rensselaer Falls, Cong. ch.	8 00
Richville, Rev. G. C.	1 00
South Canton, Cong. ch.	4 18

171 51

Ded. for printing,

St. Lawrence Co. Rev. L. W. Chaney, Tr.

Gouverneur, Pres. ch. and so. 94,39; (of

wh. fr. J. R. 10; G. R. 12; W. R. 15;

E. W. 10;) m. c. 31,77; to cons. HAR-

VEY D. SMITH an H. M. 126 16

Syracuse and vic. S. Mcad, Tr.

Pompey Hill, 1st cong. ch.

Syracuse, 1st pres. ch.

129 16

Ded. disc.

65—128 51

5,564 84

Albany, 4th pres. ch.

Arkport, J. P. C.

Cazenovia, A friend to cons. Rev. E.

G. ANDREWS an H. M. 50; B. T.

Clarke, 10; Mrs. M. K. 2; un-

known, 3,50;

Champion, Miss P. F. H.

Champlain, 1st pres. ch. to cons. Rev.

BYRON BOSWORTH of Kingston,

Ms. an H. M.

Chestertown, R. C. C.

Danby, Ia. cent so.

Fairfield, Pres. ch.

Florida, do.

Fort Covington, 1st do.

Franklinville, Pres. ch.

Fredonia, S. M. B.

Gloversville, J. and J. S. Heakok,

Harpersfield, L. H.

Homer, A friend,

Hunter's Point, m. c.

Hudson, 1st pres. ch. m. c. 103,50;

fem. miss. asso. 39;

Ithaca, Pres. ch.

Lewiston, do.

Lima, do.

Malden, do. m. c.

Milton, S. C. 10; S. O. F. C. 2,50;

Naples,

New Road, Cong. ch. m. c. 30,87;

fem. miss. so. 13,13;

Owego, 1st pres. ch. m. c.

Pine Grove,

Shelby, Pres. ch. m. c.

Tomhannock and Johnsonville, Pres.

chhs. wh. and prev. dona. cons.

Rev. PETER GORDON an H. M.

Troy, 1st pres. ch. 73,38; la. benev.

so. 34;

Wampsville, Pres. ch. 22,34; disc.

30c.;

Waverly, Pres. ch. m. c.

20 37-1,015 41

6,580 25

Legacies.—Buffalo, Jabez Goodell, by H.

Shumway, Ex'r, 8,000; less exc. 6,94; 7,993 06

14,573 31

NEW JERSEY.

Bergen, 1st pres. ch.

Bridgeton, L. Q. C. Elmer,

17 00

20 00

Elizabeth, W. W.	4 60
Morristown, Mrs. B. O. C.	5 00
Newark, So. Park pres. ch. (of wh.	
fr. Ira M. Harrison, wh. and prev.	
dona. cons. JAMES E. HARRISON	
an H. M. 50,) 190,82; 3d pres. ch.	
wh. cons. Mrs. CHARLES C. LATI-	
ROP an H. M. 100; 1st pres. ch.	
(of wh. fr. Mrs. Wm. Wallace, 10,) 393;	
6th pres. ch. 20,50; Mrs. V.	
3; Miss L. 3; Central pres. ch.	
105;	815 32
New Brunswick, T. Frelinghuysen,	25 00
Paterson, S. Phenix,	15 00
Succasunna, Pres. ch.	28 50—929 82

PENNSYLVANIA.

By Samuel Work, Tr.	
Catawauque, 1st pres. ch.	50 21
Carlisle, do	111 00
Germantown, Market square pres.	
ch.	13 08
Newville, Mrs. L.	10 00
Philadelphia, 1st pres. ch. 405,77;	
m. c. 227,83; S. H. Perkins, 100;	
Rev. A. Barnes, 100; David	
Lapsley, 100; Ambrose White,	
100; S. F. Dale, 50; A. R. Per-	
kins, 25; G. W. Toland, 25; Mrs.	
A. Barnes, 25; J. C. Jones, Jr.,	
15; Clinton st. pres. ch. (of wh.	
fr. Miss C. M. Linnard, 30,) 200;	
Calvary pres. ch. Miss P. 10;	
Indep. pres. ch. Mrs. J. C. 10;	
Mrs. J. W. 5; disc. 2,12;	1,396 48-1,550 77
Blossburgh, Pres. ch.	7 51
Dundaiff, J. W. P. 5; Mrs. A. P. 5;	10 00
Girard, 1st pres. ch.	10 00
Gravel Run and Cambridge,	8 00
Hawley, E. Weston,	5 00
McKean, D. and B. R.	1 50
Montrose, Pres. ch. 29,29; la. cent.	
so. for Syrian m. 24,41;	53 50
Philadelphia, F. A. P.	5 00
Wattsburg, Pres. ch.	5 00—105 51

1,656 28

DELAWARE.

Milton, J. E.	3 00
New Castle, Aux. miss. so.	37 25—40 25

MARYLAND.

Baltimore, E. B. Babbitt, U. S. A.	£0 00
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VIRGINIA.

French Creek, A. B. 1; Mrs. M. P. 1;	2 00
Harrisonburg, Pres. ch.	40 00
Mitchell's Station, W. S.	7 50
Richmond, T. W. B.	10 00
	59 00

OHIO.

By G. L. Weed, Tr.	
Alexandria, St. Alban's ch.	15 00
Cincinnati, J. C.	8 10
Cleves, Pres. ch.	6 75
Columbus, 2d pres. ch. m. c.	10 00
Dresden, Pres. ch.	43 68
Greenville, Cong. ch. bal.	17 39
Homer, 1st pres. ch.	10 00
Jersey, Pres. ch.	24 68
Johnstown, 1st do. 36,50; Rev. E.	
Garland, 10;	46 50
Lockland, Rev. E. S. and chlil.	1 50
Marietta, Cong. ch.	32 00
McConnelsville, M. Conners,	20 00
Newark, 2d pres. ch. 70; m. c.	
11,58; A. Sherwood, 10;	91 58
Oxford, 2d pres. ch. m. c.	2 50
Springfield, Cong. ch. m. c.	13 16
Walnut Hills, Lane Sem. ch.	
m. c.	7 25
Williamsburgh, O. D.	5 00

355 09

Ded. disc. 2 87—352 22

Ashtabula, 1st pres. ch. m. c.	25 00
Canton, Pres. ch.	71 00
Cincinnati, C. M. M.	4 00
Dover, Cong. ch.	3 30
Elyria, 1st pres. ch.	12 00
Greenville, Mrs. L. C. B.	2 00
Hudson, Cong. ch. 15,55; Rev. H. Coe, 10; Young Peo. miss. asso. 14,50;	40 05
Madison, Cong. ch.	12 00
Maumee City, 1st pres. and cong. ch. m. c. 17,80; disc. 53c.;	17 27
Margaretta, Cong. ch.	2 00
Milan, Pres. ch. 70; I. D. Smith, (of wh. for debt, 10,) 20;	90 00
Montgomery, 1st cong. ch. m. c.	2 00
Portage Centre, D. H.	10 00
Ravenna, Cong. ch.	36 00
Windham, J.	3 00—329 62

681 84

INDIANA.

By G. L. Weed, Tr.	
Dansville, Pres. ch. m. c.	19 23
Crawfordsville, Central ch. m. c.	37 00
Indianapolis, 2d pres. ch. m. c.	24 18
Logansport, Rev. M. M. Post, 20; A. B. P. 2; E. H. P. 1;	23 00
Salem, Pres. ch.	18 50

121 91

Exch. 98—120 93

A. S. G. 5 00

125 93

ILLINOIS.

Augusta, Pres. ch. m. c.	18 00
Bloomington, 2d do.	3 25
Chicago, W. H. Brown, to cons. FREDERICK H. BROWN an H. M. 100; 2d pres. ch. (of wh. to cons. JOHN W. HOOKER an H. M. 100:)	
50J: disc. 14,65; New England ch. a member 100;	685 35
Liverpool,	5 00
Payson, A friend,	3 50
Pecatonica, Pres. ch. 18; disc. 44c.	17 56
Rockford, 1st cong. ch. bal. 3; m. c. 9 09; la. miss. so. (of wh. for ed. of a girl in Miss Bridgman's sch. China, 25;) 50,13;	62 22
St. Charles, Cong. ch. m. c.	11 94
Twelve Mile Grove, Cong. ch.	9 00—815 82

MICHIGAN.

Cold Water, 1st Pres. ch.	3 48
Dearborn, A. W.	2 00
Eckford, Pres. ch. bal.	3 00
Hillsdale, do. m. c.	12 00
Holland, Rev. A. C. Van R.	3 75
Jonesville, Pres. ch.	30 00
Monroe, do.	20 00—74 23

WISCONSIN.

Appleton, 1st cong. ch. m. c.	10 00
Delavan, Cong. ch. 11 25; disc. 55c.;	10 70
Fond du Lac, Coll. 40; m. c. 15; disc. 1,65.	53 35
Palmyra, Pres. ch. m. c.	3 87
Rosendale, N. L. H.	5 00
Sparta, M. C.	2 33—85 25

IOWA.

Brighton, Cong. ch. and so. m. c.	3 00
Burlington, Cong. ch.	48 44
Eddyville, do.	5 00
Keosauqua, do. m. c.	8 00
Magnolia, do. do.	8 00
Van Buren, Rev. O. Littlefield,	10 00—82 44

MISSOURI.

Troy, Pres. ch.	7 00
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KENTUCKY.

J. M. Preston, 20; disc. 15c.;	19 85
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TENNESSEE.

Blountville, Pres. ch. 16,75; S. Rhea, 25,25; J. N. R. 5; R. P. R. 5; F. Rhea, dec'd, 3,00;	55 00
Knoxville, 2d pres. ch. m. c. 110; J. H. Cowan, 20;	130 00
New Canton, L. H. R.	5 00—190 00

TEXAS.

San Antonio, Mrs. S. M. N.	2 50
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MINNESOTA TERRITORY.

Elcelsior, m. c.	5 00
Hastings, 1st pres. ch.	7 00
St. Anthony, 1st cong. ch.	28 26
St. Paul, F. M. N.	5 00—45 26

IN FOREIGN LANDS, &c.

Constantinople, Turkey, an aged missionary and wife,	5 00
Dakota, Mr. C.	1 00
England, Mrs. W. G. Gellibrand, 50;	
London, Rev. Wm. Patton, D. D., to cons. THE RIGHT HON. THE EARL OF SHAFTESBURY an H. M. 100;	150 00
Fingal, C. W. Mrs. E. D. Johnstone,	20 00
Madura, A friend to cons. Rev. JAMES HER- RICK an H. M. 50; avails of silver chain, 2,01;	52 01
Cher. na. m. c.	36 43
Pine Ridge, Choc. na. m. c.	81 40
Seneca m., m. c.	5 82
Shipton, C. E., A. M.	50
Tuscarora m., m. c.	2 26

354 42

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$ 186 78
NEW HAMPSHIRE,	35 80
VERMONT,	53 69
MASSACHUSETTS,	186 58
CONNECTICUT,	129 71
RHODE ISLAND,	41 63
NEW YORK,	195 00
NEW JERSEY,	30 50
PENNSYLVANIA,	116 54
VIRGINIA,	7 10
OHIO,	52 12
INDIANA,	13 08
ILLINOIS,	7 16
WISCONSIN,	6 00
IOWA,	2 00
GEORGIA,	5 00
IN FOREIGN LANDS, &c.	10 58

\$ 1,079 27

Donations received in January, 34,363 32

Legacies, 8,590 75

\$42,954 07

✶ TOTAL from August 1st to
January 30th, \$112,479 04

DONATIONS FOR THE MISSIONARY PACKET.

Acton, Ms L. H.	10
New Orleans, La. A friend,	1 50
Watertown, Ct.	2 00

3 60

Previously acknowledged, 28,605 07

\$ 28,608 67

DONATIONS IN CLOTHING, &c.

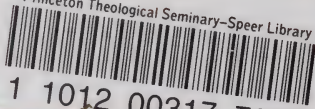
Union, A box. fr. la. sew. so. in 1st. pres. ch. for
Mr. Tyler, Zulu m.

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